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The Pastor

SEPTEMBER ◆ NINETEEN AND FORTY NINE

The Pastor

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NEWMAN S. CRYER, Jr. • Editor

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EDITORIAL

Education---To What End?

PEOPLE have learned to travel fast in our time—faster even than the speed of sound—but they are not always sure of their destination. In religion, likewise, men often find themselves "going places" in a hurry but not sure just where they are headed.

Perhaps one of the motives for an annual Religious Education Week is the desire to help churches to see where they are going in religious education, to "take stock," as the saying goes. Instinctively, we personally are becoming ever less enthusiastic about "campaigns," "emphases," "crusades," and special "weeks" for this and that. For one thing, such projects usually are symptoms of our failure in something that we ought to be doing without fanfare anyhow. Often they seem to be salutes to dying traditions. In the second place, these "campaigns" seldom get at the heart of the trouble at hand or to do much that is constructive on a long-term basis—all the high-powered and pious-sounding publicity notwithstanding.

On the other hand, a celebration such as Religious Education Week usually reflects an honest attempt on the part of at least some persons to change an admittedly inadequate situation for the better. For this reason pastors ought to take seriously this opportunity to re-examine their own role in Christian education; for in our time education is a principal way of witnessing to the eternal gospel.

Meanwhile, let us recall the plight of religion in present-day schools and colleges. Religion has been relegated to a secondary (at best) place in the schools, or is being left out (at worst) altogether. Responsible educators are saying that the churches themselves have promoted religious indifferentism in higher education and in public schools. Because of "the twin fears of sectarian bias and 'indoctrination' . . . we have given aid to a militant secularism." By default, they are saying, religion has been left out of the educational curriculums designed presumably to prepare our children and young people for *life* in this world. This situation presents the churches with a twofold challenge: (1) to see that religion—which Christians must assume is the most important single phase of education—is restored to the American educational system; (2) to provide adequate Christian education through the church school and the home.

It is the second challenge with which pastors are primarily and most directly concerned, and it is a large order. An eminent educator and clergyman, who has spent much of his life teaching in public schools and colleges, discusses honestly our present *Crisis in Education.*[1] Incidentally to his basic theme in this particular volume, he gives some stimulating thoughts for those concerned about religion in our church schools and homes. He says, for example, "It is obviously ridiculous to try to develop growing human beings without asking what man is to aim at and why. . . ." Are our church schools sure where they are going? Significantly, one pastor remarked to us recently, "Our most urgent need just now [in his church] is to re-examine our basic purposes in the church school."

Even limited observation of our ordinary present-day church schools leads one to the conviction that we need to look more to our purposes as far as Christian education is concerned. (One reason we cannot get enough teachers in many churches is that we neither challenge them to do anything that is religiously worth-while nor guide them adequately in that effort.)

More pertinent to our effort to provide Christian nurture in church and home is Bell's conclusion that "nine-tenths at least of contemporary efforts toward religious education ignore the fundamental religious process." This process is described in his book. He declares, furthermore, that "at least for the immediately forseeable future, the religious education of the vast majority of American boys and girls must be handled at home or not at all." When a responsible Christian educator feels it essential to make such statements, they cannot lightly be dismissed. They represent some of the basic considerations to which pastors must give attention in their efforts to guide parishioners —young and old—to religion and maturity.

At least some educators are telling us that our present American educational system is producing for the most part immature "adults," unprepared to meet life's sorrows and fears and failures. In short, people who have "missed out" on religion have not learned to *live.* In view of this, the issue of religious education becomes sharpened and our twofold challenge more real.

Religious Education Week, like Mother's Day or National Cat Week, is worse than useless if it means getting sentimental or "steamed up" for a few days and then going about our business—perhaps participating in a continuous round of other "weeks"—during the remainder of the year. We need to spend less time emphasizing "the great importance of religious teaching," and more time teaching the Christian religion. There is little point in observing "a significant phase of our American culture" when we see on every hand that religion is not generally regarded as really important. When religious teaching again becomes significant it will be *assumed,* and we shall not need a special celebration to call attention to the fact.

—*N.S.C.*

1 *Crisis in Education,* by Bernard Iddings Bell. Whittlesey House, 237 pp., $3.

Our Confusion About Ministerial Orders

By PAUL S. SANDERS

In the "twofold" order of the Methodist ministry, this author sees a "basic contradiction" that is the source of the problem of "supply pastors and the sacraments." He is pastor of St. Luke's Methodist Church, New York, N. Y.

LEGISLATION by the 1948 General Conference restoring the law which restricts the celebration of Holy Communion to ordained ministers has resulted in a good deal of discussion among us. I do not at this time desire to debate the particular question as to whether unordained supply pastors in charge of a local church should be allowed to celebrate Holy Communion. I am more interested in p o i n t i n g out what seems to me a basic contradiction in the whole concept of Methodist orders. The elimination of this confusion would provide, as I hope to suggest, a solution to the question of supply pastors and the sacraments.

There was a time when writers who wished to prove the validity of Methodist orders went back to the historical source of those orders: i e., to Wesley's ordination of Whatcoat and Vasey, and his "laying of hands" on Coke as "superintendent" for the church which was to be set up in America.

Wesley rested his case for the validity of Methodist orders on the assumption (which can neither be proved nor disproved) that originally elders and bishops were of the same order; and that, therefore, as a priest (or presbyter, or elder) in the Church of England, he had the authority to ordain deacons and other elders, and to designate one of them as a superintendent (i. e., bishop) over the others.[1]

Following Wesley's line of argument, later apologists for Methodism have attempted to show that our orders are valid because Wesley, being a valid presbyter, was also a valid bishop, and therefore able to transmit valid orders to his followers.

It is manifestly clear that Wesley and those who have defended Methodist orders on this basis have all been dealing with the propositions of a hierarchical ministry. The difference between Methodists and orthodox Anglicans has been that the former have defined certain orders differently from the definitions held by the Anglicans. But both have proceeded to the argument on the basis of the same set of presuppositions.

Some writers have been delighted to discover that Wesley was once intimately associated with a bishop of the Orthodox Church in Crete. Perhaps this bishop ordained Wesley! In that case surely Wesley could validly ordain elders and even a bishop in the "true sense"—that is, in the Anglican sense.

Is it not perfectly clear that all such arguments (including Wesley's own) assume that valid orders depend in some way upon a ministerial succession; and that Methodist orders may be proved valid if it can be shown that somehow Wesley did succeed in transmitting to American Methodism a "real" succession from Anglicanism? Not only Wesley's own interpretation of his ordaining of Whatcoat, Vasey, and Coke, but most of our later attempts to vindicate what he did there, rest upon the assumption of the necessity of apostolic succession as it was interpreted by eighteenth-century Anglicanism.

R. P. Marshall has written in the October, 1948, issue of THE PASTOR, as follows:

"None of the Methodist theologians of recent years has attempted to justify Wesley's ordination of Coke on ecclesiastical and theological grounds. For the most part, they are content to let the matter rest, on the assumption that orders are not important."

Mr. Marshall would have been more correct had he said that of late Methodists have not attempted to justify Wesley's ordination of Coke precisely because Methodism has come to see that the validity of its orders stands completely outside any doctrine whatever of hierarchical succession.

That is not to say that we do not believe in apostolical succession. All churches believe in that. The church is the church just because it does stand in the succession of the apostles. But the real question is: What is the succession of the apostles and how is it to be continued, not to say, transmitted?

Methodism has actually answered these questions, not by appealing to Wesley's ordinations, or to any possible identification of presbyters and bishops in the early church, or to any tenuous connection of Wesley with a Greek Orthodox bishop, but rather by appealing to the witness of the Spirit.

Where the Holy Spirit is manifestly at work, there is the apostolical succession. *Ubi Christus, ibi ecclesia.* Here Methodism is just as far from orthodox Presbyterianism as it is from Anglicanism. In the latter, validity is conferred by episcopal succession; in the former, by presbyterial succession. In Methodism, on the other hand, validity is conferred by the manifest presence of the Spirit. Methodism's concept of orders rests ultimately upon a spiritual, personalistic, functional, and pragmatic basis, which has nothing to do with *any* kind of ministerial succession.

On this basis ministers are a separate "order" from the laity only because of the function they are called upon to perform in the church. Ordination does not confer any "indelible character." It does not make a minister into a different sort of being. There are no metaphysical implications in Methodist orders. The

[1] Even if it be true that in Alexandria elders and bishops were of the same order, it would not follow that Wesley had the right to ordain. Clearly, the English Church meant something different by the two offices in the eighteenth century.

minister is different from the layman precisely because he performs a different function within the corporate Body. Any other interpretation would necessitate Methodism's having to justify its orders on the basis of some sort of historical succession. If it should accept that challenge, I hardly think it could emerge otherwise than as the loser.

The power of ordination to the ministry rests in the hands of the living church, and the validity of its ministry rests not upon ministerial succession of any sort, but upon its loyalty to the apostolic witness. Here, as elsewhere, Methodism's stress is upon a vital, dynamic, functional, pragmatic, and organic point of view rather than upon a structural, legal, hierarchical, and institutional interpretation.

If this contention be true, then it does not greatly matter what Wesley did or intended to do when he ordained Coke. Validity is based upon the corporate action of the whole Church (this saves us from subjectivism) and upon the spiritual effectiveness of the individuals who are called into the ministry.

If we were content to rest here, no evangelical Christian could properly question our position. But within the ministry, we claim to have three distinct categories. We have bishops, elders, and deacons.

Deacons and elders are "ordained," but bishops are "consecrated." A man entering the Methodist ministry is first ordained to the diaconate; later he is ordained to the presbyterate. Each is considered a separate order. If he should later be elected bishop, he is consecrated to the episcopate. The *Discipline* is at pains to point out that the episcopate is not an order, but merely an office, and that a bishop is simply an elder raised to an added office. Surely this is an indefensible situation in a church where *order means simply office* in the first place.

Ministers differ from the laity only in regard to the office they fill in the church. Bishops, according to the *Discipline*, differ from elders only with regard to the office they perform in the church. Surely then deacons must differ from elders only in respect to their function. Any other view is a holdover from a hierarchical definition of the ministry.

From a nonsacerdotal point of view, any distinction between deacons, elders, and bishops on the one hand and the laity on the other, except in terms of office or function, is a fiction. Similarly any distinction between deacons and elders that is different from the distinction between elders and bishops is likewise purely a fiction.[2]

Let us now attempt a reconstruction of our thought. Paul describes certain orders in the early church, but these were orders based on varying spiritual gifts (Cf. I Cor. 12, and Romans 12:4-8). These orders were distinctions based not on sacerdotal, structural, institutional, legal, or hierarchical foundations, but rather upon differences in what the Spirit had bestowed on various ones in the Spirit-filled Body, and upon the consequent functions that each performed in the church in virtue of his measure of spiritual grace.

Gregory Dix makes it clear in *The Shape of the Liturgy* that in the early Eucharist each "order" has its part to perform. The "orders" are the laity, deacons, presbyters, and bishops. Laymen brought wine and bread to the feast, participated in the liturgy, and received the sacred food. The deacons collected the bread and wine of the people, and later assisted the bishop in distributing the consecrated food. The bishop (who was then like a local pastor, not an overseer) offered the prayer of thanksgiving which consecrated the elements, while the elders, standing around him, assisted in the celebration. If a congregation got too large, it might be divided and an elder empowered to celebrate as the bishop's deputy.

The orders were distinguished from one another in terms of spiritual abilities and in terms of appointed functions. Here was a hierarchy, but certainly one determined by spiritual graces, and not one based on any ontological differences of "indelible character" imparted at ordination, or one based on legal or institutional necessity.

The Methodist view is just such a one. Basically, the church consists of just Christians. Within the total Body we distinguish two groups, who are equally Christians, equally free to appeal to God on their own (cf. the priesthood of all believers), and equally obligated to live the Christian life. One group, the laity, are busy with their own affairs. They give as much time as they can to the work of the church. They accept such deledated responsibilities as they can well fulfil. Their *essential* character is no whit different from that of the ministry.

The other group, the ministry, are set apart by the church as full-time servants of the Body. They are called by the Spirit to their work. They accept responsibility for the church's work in the world. They are trained for the task. They are commissioned by the whole corporate Body—the church. They perform their tasks with the degree of ability and spiritual effectiveness that lies in them. They are a different "order" only with respect to what they have been called by the Spirit and the church to do, what they are able to do, and what they do do, within the corporate Body.

Now, within this second group are three distinguishable groups: deacons, elders, and bishops. Again, they differ from one another in terms of what they are called to do, what they are able to do, and what they do do. This is the only way in which they can be held to differ from one another.

We ordain a man deacon, receive him "on trial" in an annual conference, and appoint him in full charge of a local church. What difference is there between him *then*, and the same man two years afterward, received into "full connection" in a conference and continued in charge of the same local church? None at all. Being a deacon among us is practically synonymous with being "on trial" in an annual conference.

During the war recently finished, men were ordained deacon and then elder in immediate succession, so that they might be "fully ordained" in order to go into the chaplaincy. The 1948 *Discipline* allows that in our work overseas a man may be ordained deacon and immediately ordained elder, if this seems expedient. Is not this a tacit admission (1) that deacons are not really different from

[2] See A. C. Knudson, *Doctrine of Redemption*, page 457, footnote, continued on page 458.

elders and, practically speaking, may be dispensed with; and (2) that a sacerdotal hangover requires that we go through the form of making such a man a deacon?

Deacons performed an important function in the early church, but now, even in the Roman Catholic and Anglican Churches, there is hardly such a thing as a "perpetual deacon." Being a deacon is simply a commonplace step toward becoming a priest.

In terms of function, Methodism actually has a twofold ministry: elders and bishops. Deacons, functionally speaking, are as dead as the dodo in Methodism. Let us be honest and admit that retaining the office is simply a carry-over from an earlier historical situation, and that in trying to justify its retention, we introduce a contradiction at the very heart of our theory of orders. Why do we not do away with the office of deacon altogether? Why do we not simply ordain a man elder when he first comes into the conference and takes a charge?

Moreover, when a man is elected bishop, let us cease equivocating about whether his is an office or an order. Let us ordain him to his order, or consecrate him to his office; it is all the same thing.

If we want to retain the office of deacon as a separate ministerial category, let us do two things. First, let us in theory justify the existence of the order on the basis of its function, not on any dubious basis that a deacon is somehow different from an elder in a way that an elder is not different from a bishop. Second, let us find an actual function for the deacon to perform. Just being "on trial" for two years is not sufficient to warrant continuing the office.

Laity assume their order when they are baptized into the church. They remain laity unless they are called and commissioned to the professional ministry. Elders remain elders unless they are elected and ordained to the episcopate. Why not let deacons remain deacons unless there is some clear, definite reason for making them something else?

Here, then, is my suggestion for a solution of the problem of supply pastors and the sacraments. Here are men, thousands of them, who are serving The Methodist Church faithfully and well. Here are congregations, thousands of them, which probably will never be able to afford a minister who has a seven-year theological education, even assuming that the supply of such trained men will ever catch up with the demand. They are, moreover, churches which will in many ways be better served (academic theory notwithstanding) by ministers who speak their own language, and who with a modicum of theological training (such as our supply ministers at present do get, or might get) will make better pastors for them than bright young Ph.D.'s.

Let us admit that the supply ministry is in all likelihood here to stay. Let us cease calling them "supplies." Let us admit that they are playing as vital a role in the work of the church as any other ministers. Let us exorcise the sacerdotalism that allows us to put a man in full charge of a local congregation, give him permission to preach to them, and then forbid him to administer the sacraments to them.

Let us begin afresh by defining the diaconate in terms of its functions. A deacon will then be a minister in The Methodist Church who because of educational, social, or cultural (let us be completely honest!) limitations is not deemed able to serve every church within the connection, but who can in the judgment of the conference and bishop serve acceptably many of our charges.

The man now called a "supply pastor" will then be ordained to the diaconate and received into the conference. He will continue to be a deacon as long as it is the judgment of the conference and the whole church that he should be: i.e., as long as he performs his duties acceptably, and/or until he becomes able to move up to the order of elder. This is exactly what we do with an elder, who remains an elder but may at some time be moved up to the order of bishop.

As a deacon, in charge of a local congregation, he will be ordained to fulfil any function as a minister *in that local parish*. He will be licensed to preach, to celebrate the sacraments, and to perform all the other rites and ceremonies of the church. As far as the civil law is concerned, he will be considered a full-fledged minister. In those states which explicitly require an "ordained minister" for a marriage, he will be able within his own parish to officiate.

It will be objected that this does away with any distinction between deacons and elders. On the contrary, it establishes the diaconate on the only basis on which it can rest as separate from the presbyterate: that is, upon what the church through the Spirit has called a man to do, and upon what by the aid of the Spirit and his innate abilities he is able to do.

Such a move would give our supply ministers a solid, permanent place in the "hierarchy of order." It would, I feel confident, increase their self-respect. It would make the office of deacon meaningful in our church, whereas now it is not at all meaningful. It would break down the completely specious distinction in Methodist polity between an "office" and an "order." It would allow us to call the episcopate an "order" on exactly the same basis as we call the diaconate and the presbyterate each an order. It would cut us free, finally, from all reliance upon semi-sacerdotal views which are our unconscious heritage from the Western Catholic tradition of Christendom.

As a footnote, let me add that the whole set-up of ordaining "local preachers," being itself also a specious and illogical notion, explainable in terms of a former historical context and necessity but having no relevance for present-day thought and practice, should be abolished. There is no reason why a layman should be licensed to preach, except perhaps that since they are going to preach anyway, they should be licensed in the interest of supervision. To go further and ordain a person who intends to remain a layman, is on any basis a contradiction in terms.

Let us have many local preachers, but let us call them "lay preachers," for that is what they are. Let us license them in the interest of discipline and oversight. Let us not ordain them to any ministerial order; they are already "ordained" to the "order of the laity." Unless they are going to function as professional ministers, conferring on them "ministerial orders" can only result in confusion and inconsistency.

theology

The Bible: First Pillar of Faith

By JAMES T. CARLYON

Christian faith is supported by four main uprights—the Bible, the Church, Philosophy, and the socially produced confessions of faith, according to the professor of Christian Doctrine, Southern Methodist University. In this first of a series of articles on "Foundations of Christian Doctrine," he discusses the Bible as the "first corner post of religion."

I HAVE been watching the workmen as they laid the foundation for a new building on the campus of Southern Methodist University. At definitely spaced positions along the chalk outline of the structure, deep holes were being dug and filled with concrete. These were the pillars to which the foundation would be tied. Upon them the load would rest. To a casual onlooker there will be a single foundation for the stone and brick building; but to those who care to know the true situation, there will be the picture of reinforced pillars which carry down to the rock beneath. They take hold of the universe itself with a cement grip which will not let go with the rush of wind or the impact of streams of water.

In some such fashion the superstructure of our faith has been founded on the great rock of truth which is one with God in eternal worth and final durability. Down to the strong basis of truth the system of doctrine must press by great pillars which will support our beliefs through the centuries. At the corners are four stable uprights: the Bible, the Church, philosophy, and the socially produced confessions of faith. We do not wish to contend, however, that these are all of the pillars upon which the faith rests.

The Bible, more than any other single value, links us with the great tradition, the living fellowship, and the common trust, which together represent the faith of the Christian movement. One has help in believing this truth if he will read the Apostles' Creed, the Augsburg Confession, the Westminster Confession, the Thirty-nine Articles of the Church of England, and the Twenty-five Articles of Methodism. Each of these stoutly recommends the Bible and maintains that a Christian cannot be compelled to accept as necessary to his faith anything which "is not read therein, nor may be proved thereby." We are committed to a doctrine of "The Sufficiency of the Holy Scriptures for Salvation."

Each of us may want to recognize a particular pillar upon which our personal faith has been built. For example, W. R. Inge, for many years Dean of St. Paul's in London, recently has urged upon Christendom the claims of mysticism. There is an "inner light," a personal experience of the Holy Spirit, and the immediate impact of the divine, which must be given precedence over every other claim to authority in our religion. In support of this claim he quotes John 17:3: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* While this seems a devastating criticism of the position of this article, it is really quite in line with it. For, in the very effort to establish a position counter to the authority of Scripture, Dean Inge has resorted to the authority of a scriptural passage.

The Bishop of Rome and other leaders of the Roman Catholic Church must obtain the aid of scriptural texts to secure the Roman power in the minds of the faithful. Whether one is a devotee of sacramental grace or of divine healing, he must find a basis for that contention in some word of the Bible.

It is not at all in disparagement of other pillars of our Christian faith that we insist upon the Bible as our first corner post of religion. Religious experience, worship, conscience, reason, and conviction may tie in with revelation, but Christians are persuaded beyond dispute that God has spoken, that heaven has touched earth; the divine has fellowshipped with the human. In support of this common agreement, we must have the historic Book, to which all may appeal, and in whose inspiration all may share.

We trust, then, that we shall not need longer to set reason over against revelation, or speculation over against

truth, or sacrament over against faith. There is room within Christianity for every good which man's dealings with God have recorded as of value.

Let us have done with "either-or"; we must insist upon "both-and" when we discuss Christian belief. No single man or denomination has the right to determine everlasting truth or the greatest good. We shall think the better of each other and we shall come nearer to following the great Teacher of the ages, if in utter humility we are willing to listen to every man who has a fresh message from the heavenly Father. But we shall take the safer path, as shown by centuries of history, if we agree that every individual and every denominational teaching be subjected to the plain teaching of the Bible.

The particular pillar of faith above which any one of us insists on building his system of doctrine must be tied in with the great corner post of Scripture. Only thus can we have a building in which there will be both room and security for all of us.

In many and various ways God spoke of old to our fathers by the prophets (Hebrews 1:1). Jew and Christian, Catholic and Protestant, Baptist and Methodist, Christian Scientist and Salvationist, Lutheran and Assemblies enthusiast—all alike share in this conviction. God has taken the initiative; he has called men; he has chosen Israel. Religion may be a "two-way search," but its cardinal principle is that the Father took the first step, that God first loved us, and therefore we love him. We have heard his call. We have accepted his choice of us, and we have bowed before the goodness that stooped to save the lost. The Bible is forever our primary evidence that the creating and redeeming God has made us the beneficiaries of his bounty. Whatever else may be doubted, this must be maintained, if the Christian religion is to continue to claim the allegiance of mankind.

This commerce of God with man, this conversation of Spirit with spirit, this patient and age-long leading of the Love that suffers and still continues to love, this precious approach of Father to children, this multiplied and varied self-impartation of the Eternal God—all this is the contribution of Scriptures. This is what the Bible is about.

In the pages of Scripture prophets, seers, poets, and priests unite to tell of the seeking of God. Eight centuries before the birth of Jesus, men began to write down their memories of the divine message and their own personal response and interpretation of the divine word. To all who had open ears to hear and sensitized minds to understand, the word of the Lord came. This revelation of the purpose and will of God, this manifestation of his mind and heart has been set down for our reading in the Holy Scriptures. The living God did not intend to leave any people or any age without some witness of his presence, his wisdom, his goodness, his power, his grace, and his love. Pre-Christian Judaism, with increasing responsiveness and understanding, received the revelation and recorded it in its sacred writings.

Even more clearly and with a fullness never before expressed, the divine Word was spoken in the New Testament. Apostles and evangelists, who had looked upon the Incarnate Word of God and with their own ears had heard the Wisdom of God, wrote down all that they could remember of that self-impartation of the Eternal Beauty and Truth and Goodness.

In these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature. . . . (Hebrews 1:2-3) While Jesus left us no written word he became in himself the Word of God, and that Word became flesh; and looking upon him as he walked among his fellows his disciples beheld the glory of the Son of God. The men who fellowshipped with the Lord Jesus would never again doubt the reality or the love of their God. The New Testament has built a literature of love and of appreciation about the person and the message of Jesus Christ.

Whatever you may think of the relative value of The Old Testament Apocrypha, you will want to remember that every early copy of our *King James Version* of the Bible contained three parts. We have tended in recent years, in our haste and habit of short-cutting, to neglect the middle section of the Scriptures. The University of Chicago Press has done us genuine service in printing The American Translation in an edition of eighty volumes, instead of sixty-six. The inclusion again of this "between the testaments" material greatly enriches the Bible with certain books which help to fill the so-called "years of silence" with increasing revelation of the divine Word. For example, we shall the better understand the teachings of Jesus and of Paul about the spiritual resurrection, or the immortality of the soul, if we have read the first three chapters of The Wisdom of Solomon.

In this complete Bible we have come into possession of a divine revelation which progressed with ever-increasing clarity and volume for a thousand years. Here are gathered into one Book the values of a religious tradition which have made the Jewish-Christian civilization of the twentieth century: the moral ideals of prophetic souls; the wisdom of the centuries of spiritually minded seers; the insight of poets and philosophers; the music of singing souls; the adoring worship of faithful priests in tabernacle, synagogue, and temple; the code of laws evolving from the life and experience of a God-conscious community; the radiant dreams of men who walked through valleys of shadow, but with their eyes upon the stars; the apostolic witness to a human Life which expressed the moral and spiritual qualities of the eternal God; and the message and spirit of the Son of God who is man's supreme teacher, leader and lord.

Little wonder that appreciative minds have agreed in calling the Bible "the impregnable rock"; it is the chief corner post of the faith. Our belief about God and man, our understanding of sin and salvation, our hope for a good social order and for individual personal immortality unite in common dependence upon the Scriptures.

Within this adamant confidence in the Bible we may expect a healthy variety of interpretation. It would seem pardonable, if in the intensity of their loyalty to the Word of God as they understand it, the interpreters have sometimes seemed a bit too dog-

matic and intolerant of what they thought lesser preachments.

The third Evangelist has led the way: *Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished. . . . it seemed good to me also . . . to write an orderly account . . . that you may know the truth concerning the things of which you have been informed.* (Luke 1:1-4) But we still use Matthew and Mark and John. The Church is the richer for these other books; every "gospel" will be a "Gospel according to," instead of a single authoritative document. Each writer and preacher gives his "account" and ought to believe it is "accurately" done. But in spite of all efforts to close the windows "toward Jerusalem," the Spirit of God continues to call men and churches to prayer and to fresh understanding of the purposes of the all-wise and eternal God.

An uncritical use of the Bible appears in voluminous theologies which put down, with little reference to time, occasion, and the principle of progress, the plain and literal teaching. For the Roman Catholics and for Evangelicals who wish only the Bible and doctrines that have been supported by passages of Scripture, there is a two volume work by Canon George D. Smith, which bears the imprimatur of the Roman hierarchy. He calls it *The Teaching of the Catholic Church.*

Protestant or Evangelical literalists, who desire a similar treatment by non-Roman authorship, will find a new work at hand, *Systematic Theology,* by President Lewis S. Chafer of the Dallas Theological Seminary. Both of these works are well written, and together they represent the best of modern Catholic and Protestant scholarship of this fundamentalist type of study. Each claims to be a specimen of dogmatic theology which unfolds plainly "the divine program of the ages" (Chafer). They are present-day representatives of the sort of Bible exegesis that has dominated both great branches of Christianity through most of their history: they are reverent, devout, and assured, each being convinced that he has presented "a logical, complete system of theology."

A conservative type of theology which takes some account of critical principles of interpretation is typified by the works of a Baptist scholar who is sometimes referred to as "the greatest living theologian" of the Southern Baptist Church. Walter T. Conner, professor of Systematic Theology in Southwestern Baptist Theological Seminary, has written three books, which together give his outline of Christian doctrine. They are: *Revelation and God, The Gospel of Redemption,* and *The Work of the Holy Spirit.*

These follow the tradition established by William Newton Clarke a half century ago. They recognize the place and value of general revelation and discover special or biblical revelation in the life-experiences rather than in the *ipsissima verba* of the several writers of the books of the Bible. Both the Old and the New Testament are the deposits of religious piety and spiritual fellowship with the Highest. God's Spirit is ever "a liberating and releasing power." From the point of view of twentieth-century scholarship this will seem a more satisfactory type of use of the Bible in theology than the former references to uncritical studies.

Older works of the same sort would include the great systems known to preachers of the past generation under the names of Miley, Sheldon, Tillett, and Curtis.

For those who are willing to approach the Bible freely and reverently, but also with a whole-hearted acceptance of the best results of critical study, the number of biblical theologies is legion. Among the more recent books are *The Bible Today* by C. H. Dodd of Cambridge; *Still the Bible Speaks* by W. A. Smart of Emory University; *The Religion of Maturity* by J. W. Bowman of Western Theological Seminary; and *Outline of Biblical Theology* by Millar Burrows of Yale University. I commend them in that order, recognizing, however, that Dr. Smart has given a shorter treatment than the rest. These may be supplemented by the books of Nels F. S. Ferré and E. F. Scott and a host of others.

Back of these biblical scholars of our day are the majestic works of Wesley and Calvin and Luther. Much of the Evangelical theology that follows these trail blazers has merited classification as biblical. Beyond the modern era the history of the church was pretty well determined by thinkers who drew their inspiration mainly from the Bible. Augustine and Origen and Irenaeus and the giants of early Christianity drew from the deep wells of scriptural truth and value.

Whatever value we may assign to other foundation pillars of Christian doctrine we are convinced that this pillar "standeth sure." Christian minds will hesitate to follow for long any partisan of church or confession or philosophy that fails to give proper place to this established corner post of Christianity. The spring issue of *Religion in Life* (1949) carries an article on "The Preacher" which merits reading. One of Methodism's major voices there agrees with a great English scholar who calls preachers everywhere to a first and supreme loyalty to the Bible. It is within this literature that every modern interperter of the Christian religion will come to know Jesus Christ, the Word of God to this and every generation.

J. W. Bowman, *The Religion of Maturity.* Abingdon-Cokesbury Press, 1948, $3.

Millar Burrows, *Outline of Biblical Theology.* Westminster Press, 1947, $3.50.

Lewis S. Chafer, *Systematic Theology* (8 volumes). Van Kampen Press, 1949, $29.95.

Walter T. Conner, *Revelation and God.* Broadman Press, 1936, $2.50.

—*The Gospel of Redemption.* Broadman Press, 1945, $3.

—*The Work of the Holy Spirit.* Broadman Press, $2.25.

C. H. Dodd, *The Bible Today.* Macmillan Co., 1947, $2.50.

W. A. Smart, *Still the Bible Speaks.* Abingdon-Cokesbury Press, 1948, $2.

George D. Smith, *The Teaching of the Catholic Church* (2 volumes). Macmillan Co., 1947, $12.50.

When We Remember . . .

The great central core of agreement among Christians of the world is their love of Christ, and it is in this universal spirit of devotion that World-Wide Communion Sunday (October 2) is observed. The pastor of Epworth Methodist Church, Norfolk, Va., takes his text from Luke 22:19.

AS THE man on the street looks at us, we people of the church must indeed seem an amazing assortment of folk! We come from every conceivable background. We think in many different ways. Our actions conform to no distinguishable pattern. On the surface we appear to be hopelessly divided by our denominational allegiances, by economic circumstances, and by our racial and national consciousness. Yet, of all people, we talk the most enthusiastically of such things as brotherhood, fellowship, and communion. Nor do we limit these to our own particular groups; we talk of them in terms of world-wide inclusiveness.

Of course, what the man on the street does not know, and probably would not understand, is that beneath all our differences within the church there is a great central core of agreement. We all love Jesus Christ. We all accept him as the Lord and Master of our lives. As such, we all seek to live in obedience to his will. We seek to develop in our lives the qualities which so marvelously abounded in his life. We are united in seeking after the perfection that was in him. All of us desire to see the kingdoms of this world become the kingdom of our Lord. The things we agree upon are, of course, vastly more significant than those about which we differ.

Thus, it is not strange that annually the Christian community is found celebrating a world communion. This occasion, for the present at least, does not imply that everyone in the world is a part of our fellowship. It means, rather, that there are those in every part of our world who are members of this fellowship. We rejoice to remember our oneness; but more, we rejoice as one to remember Jesus, who is our common Lord.

By remembering him, we do not mean only to recall his passion—the concern about us that led him to die for us. We remember, too, in this world communion that Jesus so loved us that he *lived* for us and revealed how we, in turn, might live. This is not our usual communion emphasis, but it is an important point. To his followers through the centuries, the *life* of Jesus, like his death, has been a window through which they beheld something of the mind and heart of God. Remembering his life, men have glimpsed the purpose of God and understood more fully his divine concern for them. For many, to remember his life has been to recover a surer sense of direction; to discover, perhaps, the proper relationship between themselves and God; or to realize the truth concerning the intended meaning of their pilgrimage across the years.

On this World-Wide Communion Sunday, let us unite with that great fellowship of Christians who, by their lives, bear witness to their love of Jesus and who today will pause to remember him. Out of such remembrance of his life should come at least two sobering convictions.

The first of these convictions is that life, which for some may be tragically short, is for all of us too brief to be wasted. Jesus lived but thirty-three years. He had only three years of public ministry. It appals us to think what might have happened had he carelessly used those precious years; if, instead of handling them carefully and purposefully, he had frittered them away! Many in our generation have difficulty appreciating the brevity of life. They are long on saving time but short on using it wisely. Immersed in mediocrity, many of them find that the days seem long and the years well-nigh interminable. Thinking that they have plenty of time, they put off until tomorrow the tasks of today and, almost without their being aware of it, the best of life escapes them, and the days yield nothing that is significant.

In the motion picture, *Les Miserables*, you will perhaps remember the old fellow, thought possibly to be Jean Valjean, who is brought before the bar. The judge, leaning well forward and looking at the face, the matted beard, and the disheveled hair of the one before him, asks: "What is your name?"

" 'Old man,' " the stranger cackles. "They call me 'old man.' " Then, reflectively, he adds: "They used to call me 'little boy'; now they call me 'old man.' "

There you have the autobiography of one who has found little meaning to the days and has garnered a life of emptiness. "They used to call me 'little boy.' Now they call me 'old man.' " This is a peril we all face at times, and one of the marks of growing maturity in Christ is an awareness of the brevity of life.

Even more impressive than its brevity was the aspect of finality about the life of Jesus. So many people before whom he paused for a few brief moments never saw him again. Villages that would have welcomed his return never had the opportunity. Experiences he himself would have enjoyed a second time seemed never to come his way. He lived always as if knowing he could never retrace his steps.

In contrast, many of us live as if life were a kind of music box which, when it has completely run down, can be rewound and enjoyed again. Or, we treat life as if it were an hourglass which, when all the sand has flowed through to the bottom, can be inverted and repeated endlessly.

Jesus reminds us that life is not like that. It is more nearly like the sound of a pebble dropped into the well. We hear the distant "plunk"

A Sermon by
JOSEPH S. JOHNSTON

and then, though the sound may be pleasant, the pebble is gone. An exact repetition, therefore, is impossible. We have but one life and no day of it can be recalled or repeated.

Furthermore, it is impressive to note with what finality the words of Jesus are spoken. There is no record of his ever having desired to correct himself or to alter anything he had said. He never spoke in haste; but, weighing all the factors, he spoke carefully, as one who knew that even words are unretractable.

How many times we say things and wish almost immediately that we had left them unsaid! Possibly, they have been hard, hurtful words, and we apologize for having said them, but they have been turned loose on the winds of the world and they wing their way into some other person's mind where they remain forever embedded for good or ill. Nothing we can do enables us completely to retract them.

Omar Khayyam was right when he said:

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

Our lives are like the rain that falls on the Great Divide. Some of it goes east and some goes west, but none of it can return to start again.

These elements of brevity and finality become vivid when we remember Jesus.

The second conviction growing out of any remembrance of Jesus' life will be that life is sacred. He who lived and moved and had his being among us so long ago dealt with life purposefully and with deep appreciation. He stood in awe before it, as all men will, having eyes to see its beauty.

The sacredness of life results, of course, from the opportunities it offers for our personal development. We do not know how much a person, utterly dedicated to the doing of God's will, can make of life over a normal span of years. We know what Jesus made of it in thirty-three years, but we do not know what might be done by one equally consecrated in three score years and ten. As Christians, we hold that whether life be long or short, we have a moral obligation to make the most of it in terms of constructive and creative effort, especially as that effort concerns the perfecting of our own personalities.

In this regard, I have always liked the statement in the Presbyterian catechism regarding the purpose of man's living. There it says that the chief end of man is to "glorify God and to enjoy Him forever." To enjoy anyone we must have fellowship with him. But to have fellowship, there must be some common ground upon which fellowship can be enjoyed. The rich man can have no fellowship with the poor man on an economic basis. The socially elite can have no fellowship with the social outcast on a social basis. The intellectual can have no fellowship with the uneducated on an intellectual basis. God is a spirit, and if we are to enjoy him, it must be on the level of the spiritual. Spirit with spirit must meet. More than this, we must be mature spirits because God himself is spiritually mature.

Let me illustrate what I mean. A mother loves her child dearly. There is nothing she would hesitate to do for its well-being. Yet the mother cannot be said to have fellowship with the baby. The baby's thoughts are not her thoughts; the baby's interests are not her interests. But there comes a time when this baby reaches adolescent girlhood. Her mother discovers that there are numerous interests that they share in common, and that within limits she now enjoys fellowship with her child. Later, the girl marries and suddenly they discover that, as never before, they enjoy being with each other. There are so many experiences they can share; so many details of married life and homemaking they can discuss. The girl has become a mature person, both mentally and physically.

Something similar to this should happen in our relationship with God. Most of us are now only "babes in Christ." We are spiritual infants, suffering from the immaturity that characterizes infancy. The chief end for us all should be to develop a maturity of spirit that will enable us, through fellowship, to enjoy God and to be enjoyed by him. Life is sacred because it offers us the opportunity to grow into this spiritual maturity.

When a boy breaks his leg, we give him crutches to walk upon until such a time as he is able to use his leg as it should be used. It is a tragic thing when he becomes so accustomed to the crutches that he no longer wants to walk in a normal fashion.

God has put us in this world and surrounded us with all manner of material crutches that life might be an educational process enabling us to learn how to live on the higher level for which we were intended. It is a tragic thing when men become so enamored of their material possessions —with getting and spending, buying and selling—that they have no desire to adventure with God in the realm of spiritual things, and to outgrow their dependence upon that which is material. But it is to this that each of us is primarily called.

If we remember Jesus at all, we will remember that he was constantly growing in body, mind, and spirit, making every experience add to his stature as a child of God. We will review in memory the certain steps by which his joy in God's presence, his sense of God's guidance and power increased until at last Jesus could say, *It is not I, but my Father who doeth the work.*

This catechism also says that we

are to glorify God. A person is not glorified by his handiwork until it represents the finest that he can do. God is not glorified by us until we have become the finest that we, with his assistance, can be. Jesus glorified God because he was a demonstration of what God could do with a life when it was yielded completely to his will. We need not think that with less consecration we shall succeed either in enjoying or glorifying him.

All around us there are men and women who, having forgotten life's brevity and finality and having never understood the sublime purpose for which it was made, have grown no better with the days. At sixty or seventy they have the same spirit of bigotry, the same impatience, the same selfishness that characterized them at six or seven.

But there are others, thank God, who all the way along have remembered Jesus. They have remembered his life as well as his death, and recalled again and again its brevity and beauty. With the mind that was in Christ, they have diligently tried to make the golden minutes count on the side of all that is constructive and good, and to make the qualities that were in him their own. Life has left them sweeter, more gentle, more kind. They have learned the way of forgiveness, long-suffering, patience, and love. For them at last it is as meat and drink to do the Father's will. They enjoy the peace of God's presence and talk with him eagerly. Even in a crisis, they glorify God by the beauty and serenity of their lives. He is theirs and they are his. It is to this that our remembrance of Jesus calls us.

With a fellowship of purposeful and developing Christians, then, we unite in communion this morning. "We are not divided, all one body we."

We are from all walks of life and from all nations of the world, but we share the love for our Master; the willingness to live in subservience to his will; and the desire to become like him. We are those who have a profound purpose in life and who, whether life be long or short, are dedicated to the task of making it minister to the maturing of our personalities and to the glory of God. This we do in remembrance of him.

On th

A Sermon

By RICHARD H. RICE

"If we are to recover sight and understand God's way with man, first we must make man's way stand under God." This is the message of the pastor of St. John's Methodist Church, Nashville, Tenn. His text—John 9:39.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

ACCORDING to a famous sociologist, the brutality of modern man is without a parallel in history. Large nations have enslaved smaller ones; they have lied to one another; they have sought justification by hurling ugly epithets back and forth. Two terrifying world wars in the first half of this century have wrought unimaginable destruction in the world. The record is clear. And yet there has been no suggestion—no official suggestion—that the blind are leading the blind. Instead of making this admission man continues to produce volumes of fitful rationalizations and to dodge his central and abiding problem.

It is a tragic observation that modern man shuns the one fundamental Christian tenet that he stands in need of most. For the most part he is willing to admit that Christianity is a noble religion, that it has some valuable truths to offer humanity. He says: "I can go along with many of its moral preachments and some of its interpretations, but when it tells me that I must be willing to lose my life in order to find it, when, in a word, it says that I must be humble—that's nonsense!" And then with an expansive gesture he proudly points to man's great institutions, his vast assortment of mechanical contrivances: his progress. He sees so much material grandeur to be proud of that the very mention of humility provokes him to shrug and smile with sophistication. Humility, furthermore, introduces inconsistency, and that's anathema to his "emancipated" condition.

Not only does man miss the essence of the Christian faith, but he is also blind. At least that is the unmistakable indictment of Jesus. *Because he sees, he is made blind.*

But are we really convinced that we are blind? Perhaps modern man has the answer, and the words of the Master are nothing more than the paradoxical quibble he thinks they are. To be sure, modern man has greatly simplified the human situation. Does not he say in effect that the destiny of man is *man*, or perhaps superman? Is not his faith in a not-too-distant material kingdom on earth? To him there is no mystery that will not relent to his accumulating "enlightenment." Is this the answer? Is this the key to the whole question of existence? Or could it be that these words of Jesus are shockingly pertinent? . . . *I am come into this world, that they which see not might see; and that they which see might be made blind.*

When Jesus uttered these words a few Pharisees standing nearby approached, and with a leer asked, *Are we blind also?* The reply of the Master was forthright and succinct: *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.* Because they saw, their sight was reduced to blindness.

If we give assent to the words of Jesus, then let each of us contritely confess that we are involved in man's

ecovery of Sight

sin. Sin, I know, is a nasty word, but there is no adequate synonym for it. It properly describes our grandiose pretensions. This truth was demonstrated to me recently in the behavior of my younger son, a three-year-old. The family was at the dinner table. My younger son sat across the table from his brother. We bowed our heads to say grace. The word "amen" had hardly left my mouth when the little fellow, oblivious of the snare he was stepping into, pointed to his brother, and with eagerness said, "Daddy, Bubba had his eyes open durin' the prayer."

Because we see, we are made blind.

The sin of man is not found in the fact that he is not omniscient; it is not that he is blind. Man's sin is that he does not admit his blindness. Man's sin is pride.

Blaise Pascal, writing three hundred years ago, saw penetratingly man's basic problem: "Scientific learning is composed of two opposites which nonetheless meet each other. The first is the natural ignorance that is man's lot at birth. The second is represented by those great minds that have investigated all knowledge accumulated by man only to discover at the end that in fact they know nothing. . . . Yet this ignorance they have now discovered is an intellectual achievement. It is those who have departed from their original condition of ignorance but have been incapable of completing the full cycle of learning who offer us a smattering of scientific knowledge and pass sweeping judgments. These are the mischief makers, the false prophets."

In the moving tragedy *King Lear* the direful consequences attendant upon an indulgent pride are poignantly related by Shakespeare. Lear is made blind to the genuine love of his youngest daughter, Cordelia, whom he banishes from his kingdom. In the hands of his ruthless older daughters, Lear is dethroned and humiliated.

The Christian faith has been persistently criticized by the current secular world for its so-called contempt of reason. While it is true that within Christian circles there are widely varying opinions as to the place of reason, this much appears certain: reason must always be subordinated to faith. But this is not to disparage reason. Reason is rightly recognized as a valid tool to serve man in establishing classifications, relative justice, and provisional systems of thought. However, it can never usurp the dominant position of faith for the Christian. Whenever man allows reason absolute sway, either he posits petty anthropomorphic gods as ultimate truth and feeds on illusions, or he lapses into a state of morbid pessimism and flounders in despair. In both cases man is made blind.

In Christianity man does not create his God; it is God who creates man. The distinctive teaching of Christianity is not only that God creates man, but also that He seeks man in the Christ. It is by faith in Christ that man is challenged to be perfect; and when he falls short of perfection, as he must inevitably, the grace of God is sufficient to heal man's anxieties. His anxieties being healed, man can enter the arena of ethical action again. The final hope of the Christian is a City of God consummated altogether beyond the temporal world; but this hope, far from lulling him into complacency, actually intensifies his feeling of responsibility in this world.

With such a faith that yields wholly to Christ, one can say with Paul: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. . . .*

Day-by-day existence reveals that excessive care and reason issue in tragic happenings. The woman who exercises the utmost reason in rearing her son is a familiar character in every neighborhood. She expects a saint. He may turn out a demon.

Some time ago there appeared in the newspaper a story that was singularly impressive for its irony. It concerned a Pacific coast father of a two-year-old boy. Living on a busy avenue, the father became anxious for the safety of his son. For two years the little family lived frugally so that they could purchase a house located on a hill away from the furious traffic. The tragedy occurred on the day after the family moved into their new home. The father accidentally backed his automobile over his son, and the child was crushed.

Absolute dependence upon reason is a complete disavowal of the Protestant principle which gripped the heart of Martin Luther, the fearless father of the Reformation church. The just shall not live by reason, but by faith. But we see, and seeing, we are made blind.

If we are to recover real sight in this generation, those of us who speak from pulpits and visit the hungry hearted must continually bring our lives under the searching wisdom of the words of the Master. We must really let him be king of our lives. All too frequently we have been ready to condition the Gospel of Christ to the tentative findings and changeable hypotheses of science. We call ourselves fashionable, but in truth we are sorry spectacles. Consider the remark made by a physicist a few years ago. "I am tired," he said, "of Modernist parsons who think that scientists know everything. They are even more silly than the Fundamentalists who think that scientists know nothing."

On the one hand we eloquently trim the Christ to fit our modern conveniences, and on the other we piously prate his name and never get around to relating him to our deepest concerns. So the total Christ becomes the fragmentary Christ.

But meaningful existence demands the total Christ in whom is revealed the mercy and judgment of God. This Christ is not found in a syllogism, but in humble self-surrender. He is not proved by argument, but by creative living. If we are to recover sight and understand God's way with man, first we must make man's way stand under God.

When our strategems are played out, our illusions crumbled to despair, and our sins ever before us, then let us make a humble pilgrimage to the foot of the Cross. Looking up into the face of the Elder Brother let us honestly say: "We don't see." And in that moment we will begin to feel God's love, and a new vision.

Clinical Material

As a hospital patient faces a serious operation she reveals her guilt feelings to the chaplain who calls on her. Here we see how the minister deals with the problem of assuring her of God's saving grace. The editor's comments are italicized.

Death and Salvation

MRS. HERBERT SAWYER is a woman of small stature, rather attractive, who weighs about 100 pounds. She speaks in a rather husky voice, laughs readily, and sits in bed with her legs crossed as she talks. She wears pajamas and has a pair of dark brown cotton bobby sox on her feet.

Mrs. Sawyer was called to my attention by a head nurse where I am the hospital chaplain because the patient had said she could not feel that she was saved, although she had felt saved at one time.

I found Mrs. Sawyer to be a friendly person. Rapport was established easily and she readily gave the following information about herself. She is living on a farm with her husband and eight-year-old boy. She is 28. She had been to a sanatorium for T.B. patients and found it very lonely there. Coming here for a lobectomy (removal of part of a lung), she finds the nurses helpful, and a homelike atmosphere in the hospital. After a few superficial remarks, I handed her a devotional booklet that contained a group of prayers.

She immediately began to talk of her religious life, saying that she would not mind this operation so much if she felt that she were saved. She is a member of a church, but does not feel that she is saved. The nurse who has talked with her about it seems to think that if she were once saved she would always be saved. But Mrs. Sawyer does not have that feeling. She says that she was converted when she was sixteen, but that she felt right only for a short while.

Now, she says, "I feel like I am not saved and can't get any other feeling. . . . I keep telling myself that God is good and that he is forgiving, but I can't feel that he feels that way toward me."

"You were converted when you were sixteen?" I asked.

"Yes."

"Would you like to go back and tell me about that conversion experience?"

Without hesitation the patient told the following story: "I was converted in the early spring, March it was. I felt like I should go up and ask for baptism. I felt all right for a while, but there is something in my life that I can't get out, and now every time I think about God, that comes between us. I don't believe that you can be saved and have something between you and God all the time. This is a thing that I was not responsible for, someone else did it to me, but I can't get it off my mind. I keep trying to push it out of my mind, all right, but when I think of God it always comes right back. The thing this person did to me has come between me and my mother, and we are not the same as we were before it happened."

"Then it came between you and your mother?"

"Yes, we never talk about it, but it is there; and things have never been the same. You see, it is with reference to my stepfather. It all began when I was about nine years old. My mother and father were divorced when I was five years old. He was cruel to her and she divorced him. She married my stepfather when I was nine years old, and shortly afterward this thing happened. By now, I guess, you are aware of what it was."

I nodded.

"Well, it never got beyond suggestion. I fought him and screamed when he would come near me. Every time mother would turn her back he would be making passes at me. At night I was constantly afraid that he would come near me. When I would tell my mother, she did not want to believe me. She never believed me. Things were not the same between me and my mother after this. This went on from the time I was nine until I was sixteen. Then something terrible happened. In December before I was converted in March, he was killed in a mine accident. He was supposedly a good man in the community and everyone thought a lot of him. He died a hero's death, strangely enough. He died trying to save another fellow's life. I can't say that I was not glad that he was dead. I think that a person can't feel the way that I felt about his death and still be saved. The Bible says that no murderer can get into the kingdom. And it is as though I killed him myself, because I am glad that he is dead. My mother thinks now that he was the guilty one in his feeling toward me. She came back after the mine accident and the first thing that she said to me after I saw her was, 'Then he did do what you said and it is true, isn't it?' But still things have never been the same between us.

"The things between us went on for years, and I never realized that he could be prosecuted legally for what he was trying to do to me until I had one of my boy friends tell me that he was wise to my stepfather and that he could be 'put in the pen' for what he was trying to do. After this—it was on Sunday morning after church—I went on back home. I saw him and told him that if he ever laid a hand on me again that I was going to call the law. It was the last time that he bothered me. It was not long after that that he was killed."

I suggested to Mrs. Sawyer that probably the stepfather had some strong guilt feeling about the whole thing himself, that in addition to having a desire for her sexually he probably had some strong guilt feeling, and that all accidents were not as accidental as they looked on the surface. (*I would doubt the wisdom of this statement as interpretation and reassurance. It runs the danger of in-*

creasing the patient's apprehension.)

Mrs. Sawyer suggested that she felt like he might have had some thought of his wrong there in those last few moments before he was killed and that he might have been saved. (The content of the word "saved" here is theological.) Then she went on to tell that she had felt like he had charmed her and that she would be under his spell. She said that even now as she thinks about him, she thinks of what a fine man he might have been and what a fine man everyone else thought he was. She just "let people go on feeling the way they did about him and did not try to change their feelings," because they would never have believed her. She has tried to forget these things, but they come pushing back into her mind; she will go along all right for five or six days, and then all of a sudden she sees some man that looks like him, walks like him, or combs his hair like him, and then it all comes back to her. As the patient said this, there was a sort of "charmed" look, a faraway gaze in her eyes.

I suggested that he must have had a great deal of masculine attraction. (*The chaplain correctly recognizes that Mrs. S. was in love with her stepfather.*)

Mrs. Sawyer went on to say that she was married when she was eighteen. She and her husband did not get along well at all. She felt all the time the cloud of this thing hanging over her. Their child was born about two years after their marriage, but her husband became alcoholic and she was forced to divorce him. She went on for a couple of years and met her present husband. Her present husband is "a wonderful person" to her little boy. They live on a farm outside the city and Mrs. Sawyer says she is devotedly in love with him. He gives her security and kindness, and cares for her child as though he were his. This raises another guilt feeling in her mind. That of her divorce. She says the Bible teaches that remarriage is adultery. She has always been taught this. Her mother before her was divorced and she often feels herself being drawn into the same sort of life that was her mother's. For that reason she is glad that her child is a boy and not a girl.

Turning with a sort of helplessness, she asked, "Now what is right? Is it a sin to be remarried? If I am to be right with God does that mean that I would have to tear down all that is good and right in my relation to my husband?"

I said that life cannot be thrown into reverse so easily as all that. God looks upon the causes of divorce in his judgment more than he does upon divorce itself, and his judgment is not in the form of condemnation, but of understanding, intelligence, and love. We can already see that she was not the only responsible one in causing her divorce; that her mother, her stepfather, and her first husband had been responsible also. I said that God expects the repentant person to make restitution where it is possible and take sincere repentance as sufficient for the errors of the past that cannot be restored, and that it was apparent that the first marriage had little of love and little of Christ in it, and that a sincere re-dedication of life is the requirement of God, and that genuine repentance is prerequisite to that. (*This is too long a statement of reassurance. However, the patient recognizes it as such and is helped by it.*)

The patient seemed relieved and said she wanted to feel the approval of God but did not possibly see how it would be right to destroy the love relationship between her and her husband who loved her and her little boy so much. I agreed that it seemed impossible and said that I felt it was unnecessary.

The patient came back to the guilt she felt toward her stepfather. She says that she can't seem to get release from the fear she has that the thoughts of that will come back to her. I suggested that if she could restore the good relationship with her mother through talking the thing out in an understanding sort of way, she would gradually begin to lose the sense of alienation from God. When a person is at variance with another person, it is difficult to feel at one with God. I then said that I knew God as a Father who is loving and on whom one can depend completely; but that if it were difficult for her to visualize God in such a way, to think of him as being like Christ. Christ reveals God. God is Christlike and says: "Neither do I condemn thee."

(*I believe this patient will be helped most by talking with the chaplain. He suggests that she talk with her mother, which may be desirable eventually, but she will be helped more now by talking with a minister; for he represents God and the mind of God in a special way.*)

Mrs. Sawyer immediately began asking about the divinity of Christ, how it is that the Trinity is so. I recalled that she had said that she felt that her mother's life was being lived out in hers. She felt that all of the character of her mother was a part of her life. Such it is in the relation of God to Christ. All of the character of the Father is lived out in the Son without destroying the existence of either, but being fully realized in both. It is a love relationship. She said that she had often thought of that problem, but soon her attention wandered back to the fretful time she has had over her feeling about her stepfather. She said that she has never had anyone to tell about it.

I suggested that she had talked a lot, but that I would like to continue at another time so that she would not be so tired. Mrs. Sawyer said that she had heard about Catholics who went to their priests and shared their problems with them: "I think that I will use you like that!" She said this with enthusiasm and elation.

Succeeding Calls

I next saw Mrs. Sawyer two days later when she was agitated because of a drug reaction, and too sick to talk. She was excited because a blood donor was needed at the last moment. I said I would get one for her, had prayer, and read Psalm 103. She said, "I don't know what I would have

done had I not come to this place."

The next day Mrs. Sawyer was operated upon. She asked for prayer. She knew her condition was serious.

The following day Mrs. Sawyer was under an oxygen tent and gasping for breath. She contracted pneumonia in the other lung and was afraid that she was going to die. She said that she had done all she could to get well and somebody would have to do something if she got any better. She put out her hand and grasped my hand. She gasped, "Please read the twenty-third Psalm." I did, and prayed a brief prayer.

The next day: Mrs. Sawyer was still in same condition as above. Much the same procedure.

The next day she died.

Chaplain's Summary: The call went along satisfactorily until the question of the Trinity was raised. Here we struck rough water and the patient did not understand what I was saying; I am not sure I did. The problem was obviously one of guilt feelings on the part of the patient, who felt that she was responsible for the death of her stepfather, to whom she had been greatly attracted, regardless of the fact that she had resisted his advances.

Editor's Summary: I agree with the chaplain's summary. I would also say that the chaplain's calls were a great help. Mrs. Sawyer completed her confession, and the chaplain's prayers seemed to reassure her that she was forgiven, thus helping to prepare her for death.

The question naturally arises: How much was the girl *imagining* so far as her relationship with her stepfather was concerned and how much was wishful thinking on the part of an emotionally starved girl? We do not know. The question actually is not very important. She thought and continued to brood about the problem as she described it: thus the problem was real to her. She thought that her stepfather was attracted to her, obviously she was greatly attracted to him; she thought she killed her stepfather. These were her problems; they were real and must be dealt with because she thought they were real.

Laymen and the Pastoral Ministry

By JOHN W. GUYER

In its Fellowship Program, Kenmore Methodist Church of Kenmore, N. Y., has found an answer to the problem of pastoral care in a large church. The plan is described by the associate pastor. See also the articles by Russell L. Dicks in the November and December (1948) issues of THE PASTOR.

EVERY minister who serves a church, whether large or small, is eager for methods which will give him a sense of accomplishment in meeting the pastoral needs of his people. A good pastor wants to know immediately when a member of his flock is sick, when there is death, when babies are born, and when a parishioner is in trouble, needing comfort and counsel. He wants to share and add to the happiness of his families when one member receives a promotion or recognition. He wants to know where a family moves; otherwise his church has a lost family. A minister wants to know where to look for good leadership, teachers for the church school, leaders of youth. He wants a program of continuous evangelism to reach the unchurched in his community. The modern, aggressive minister of a large membership wants to develop among his people a genuine Christian interest in each other, thereby creating the atmosphere and fellowship found in the small church. He wants to assimilate new and untrained members so that they may become participants and not mere spectators. All this, and more, must be the ideal of accomplishment in the heart of a good pastor.

I came to Kenmore Methodist Church in 1946 to experiment in the area of giving adequate pastoral care to a large membership. The Fellowship Program now operating in this church of 2,300 members is the result of three years of experimentation, with our membership serving as a laboratory. The program is proving to be the answer for us.

Located in a rapidly expanding suburban area, with a heavy schedule of organized activity, the problem of this church became acute at the point of how to know the people and how to keep aware of those situations needing the minister. We were firmly convinced that the discovery of such important pastoral needs could not be left to mere chance. With a large and rapidly increasing membership, how could we help our people to get acquainted with one another, and develop a true spirit of Christian friendliness?

It is a devastating experience to go to church not knowing anyone, and to go away without recognition from anyone. This can happen in a small church, but it is more likely to happen in a large one. The modern minister can hardly afford to have it happen overmuch when the church is advertised as providing an experience of Christian fellowship. Furthermore, there is the necessity of enlisting new and untrained laymen in the program of the church and developing them into mature, aggressive churchmen. New people are seldom trained to take key positions of leadership. Obviously, the church has been weak in finding a technique of working into its program those of limited knowledge or experience.

As we faced these problem areas of need in our church, the first move was to think in terms of using laymen to help in their solution. The next step was to set up an organization. We believed that at least a partial answer to our problem could be found in a carefully organized and executed plan of systematic visitation. Our present organization has been developed from the original idea as pre-

sented by M. Leo Rippy in his pamphlet entitled *Go to the People.*[1]

Our Fellowship Program is a laymen's movement, staffed and carried on by laymen. The organization structure is simple and the key people are as follows: The general chairman, divisional chairmen, and unit chairmen. It is understood that husband and wife work together in all assignments.

It is the responsibility of the *general chairman* to supervise the program and see that all divisions are properly staffed. A *divisional chairman* instructs and inspires the unit chairmen who work under him, and takes great pride in the quality of work done in his division. The *unit chairman* has a responsibility list of eight families. Each divisional chairman supervises eight unit chairmen. The size of the organization in any church would depend upon the number of members in the parish.

Divisional chairmen constitute the executive group which meets once a month to hear the problems that arise in organization procedure and to formulate policies. Each divisional chairman subsequently meets with his eight unit chairmen to pass on the program as set up in the executive meeting, receiving reports of work done. All executive and divisional meetings are held in homes of parishioners. We have discovered that this is conducive to greater fellowship. The program is in operation for eight months of the year, beginning with the October visit and concluding with the May visit.

When a couple are invited to serve in the capacity of unit chairmen, they are given an information card. On this card are listed the possible situations in the homes of the members which are of immediate concern to the minister. The discovery of these pastoral needs formulate the objectives which are to be accomplished by the visit. The items are as follows: Sickness, Death, Births, Cases of Pressing Pastoral Need (such as a serious personal moral problem, serious unemployment, disinterest in the church, etc.), Achievements and Recognitions of Youth in College or in the Service of Their Country, Changes of Address, Teachers for Church School, Prospects for Church Membership. Upon the discovery of any one of the first four items listed, the unit chairman calls the church office at once and the ministers are informed. All other items cover desired information to be reported at the end of the month.

The Fellowship Program, through the unit chairmen discovering these pastoral needs, makes it possible for the minister to serve in times of sickness, death, birth, or where there is a pressing personal problem. The minister, likewise, knows when a member of a family receives a promotion or recognition. To share in the family's happiness by pastoral recognition is deeply appreciated by the people.

The program makes it possible to keep the church records up to date, which is an essential phase of the church's ministry. It is an effective method for the discovery of persons with leadership ability. The names of such personnel are turned in to the church office as they are located. Prospective leaders are then approached and invited to serve where there is a vacancy. The unit chairman, as he calls on his eight families, alerts them to report any new people who are not receiving the ministry of any church. This has developed into a program of continuous evangelism.

There are 108 couples working in the program, making an average total of about 800 contacts each month. The work of these visiting laymen, discovering pastoral opportunities, adds immeasurably to the efficiency of the pastoral office. Through this supplementary visitation of the laymen, the minister is able to cover the needs of the parish with a minimum time expenditure.

There is teamwork between the church staff and these working laymen. When any item of information reported by a unit chairman is cared for by a member of the church staff, it is reported back to him. This gives the unit chairman a sense of accomplishment in his position.

The entire program operates from the motive and in the spirit of Christian concern. Each unit chairman is trained to think of himself as the personal representative of the eight families of his unit. It is his responsibility to take into these homes the warm, personal concern of the church. He does this by giving personal attention on the following occasions: Sickness, Death, Births, Birthdays, Anniversaries, Graduations, Achievements, Promotions, Thanksgiving, Christmas, and Easter. The unit chairman expresses this concern of the church by sending a card or a letter, making a personal or telephone call, taking altar flowers to the sick, taking a covered dish and giving some of his time in an emergency.

There are certain factors which are indispensable to the successful administration of any church. There must be a strong pulpit ministry, a membership that possesses a spirit of friendliness and expresses a depth of Christian concern for all people, and a carefully organized program of pastoral supervision. A church possessing these qualifications will win its way in any community.

In the past three years the Kenmore Methodist Church has made significant gains in all areas of the church life. To attempt to credit the pulpit alone, or the spirit of the people alone, or the Fellowship Program alone, for these gains would be false. Our gains have resulted from all these forces working together. An outstanding increase has been made in membership. Eight hundred new people have been added in three years. While the Fellowship Program does not claim complete credit for this advance in membership, we are convinced that the work done by these laymen has been a most important factor in making it possible.

[1] Free leaflet No. 455-B. Order from Service Department, Box 871, Nashville, Tenn.

Are Adults Prepared for Parenthood?

DEVELOPING YOUR CHILD'S PERSONALITY, *by Gelolo McHugh. D. Appleton Century, 234 pp., $2.75.*

We have heard a great deal about preparation for marriage and for one's lifework, but little or nothing about "preparation for parenthood." The author of this little book says, "Parenthood is an important event. More people are engaged in parenthood than in any other activity, yet how relatively few are ever trained to successfully meet its responsibilities."

Perhaps here is the reason that a third of our total population, according to a recent writer, is sick in one way or another. As Dr. McHugh says, a great deal of attention is given by the physician to preparing the mother for the task of caring for her baby physically, but practically nothing is given her by anyone to prepare her for the task of guiding her child through its most impressionable years when the emotional pattern of its life is being established. The church has a vital stake in this task. So has the school and the government; but the church is in a peculiar position to perform the task well. The pastor marries the young couple, and presumably follows them with his interest as they establish their home. He calls upon the young mother when she is in the hospital with her child.

He can do much for her and for her child through giving her this little book by Dr. McHugh. He can also establish classes in his church for young adults in which the material of this book, and others like it, is made available. In fact, just that is being done in North Carolina; Dr. McHugh is a professor at Duke University and is constantly lecturing in churches upon the subject of "Preparation for Parenthood."

The book has chapters upon such vital subjects as, "What to Expect of Your Baby," "Eating Habits," "Sleeping," "Toilet Training," "Prevention of Thumb-Sucking," "Sex Learning," "Social and Emotional Learning." I recommend this book without qualification as a significant contribution toward a happier, healthier on-coming generation.—***Russell L. Dicks.***

Leaflets for the Sick

COMFORT AND STRENGTH: *a publication for Sick and Shut-ins, H. P. Schultz, ed. Evangelical and Reformed Church. 3402 Longfellow Blvd., St. Louis 4, Mo.)*

Here is something different in the way of pastoral aid materials. This is a leaflet series: twenty-four different leaflets per year, written by ministers of different denominations. The titles include: "From Apparent Defeat to Victory," "Strength for Each Day," "Is Life a Good Thing? Good for What?" "Medicine for the Soul," "For One Who Feels Guilty," "Making the Best of One's Handicaps," and others. The material includes Scripture selections, prayers, poetry, and straightforward, clearly written discussions of the subject. The writers have done a good job in that they have kept sticky sentimentality, which so often characterizes material of this kind, out of their writing and yet have, in most cases, given it a warmth that is intimate and helpful.

Each leaflet is four pages in length and the type is easily read; the paper is in color which adds to the attractiveness of the leaflet. The subscription rate is $1.00 per year (24 leaflets) for single subscriptions and is graduated downward to 30 cents per subscription for 200 or more subscriptions. Many ministers will want to secure copies of these leaflets to distribute to their sick and shut-in parishioners. We have long needed material of this kind.—***Russell L. Dicks.***

Questions of the Month

QUESTION: *What is the importance of "rapport" in pastoral work and counseling?*

ANSWER: Rapport is now coming to be called "the interpersonal relationship"; the term was previously limited by definition, meaning only a feeling of friendliness or of goodwill. Obviously, there are often emotional feelings between parishioner and pastor which are not friendly, and which may even definitely be hostile.

These feelings are very important. They make the difference between success and failure, helpfulness and doing harm in pastoral work and counseling. We are constantly on the alert in evaluating our calls to determine whether they are harmful or helpful. Sometimes the only evidence that we have is that a feeling of friendliness is expressed by the parishioner, or prospective parishioner. If this feeling is expressed, we know that the call was helpful, regardless of what else was said or what else happened.

QUESTION: *How many persons belong to Alcoholics Anonymous, and how successful are they in helping people who are alcoholics?*

ANSWER: The A.A.'s claim to have eighty thousand members. They are successful with approximately 50 per cent of the persons with whom they work and who seriously join the organization. I believe that figure does not include those who refuse to join them and refuse to try to make a comeback. This is about the same percentage of success that clinics employing good psychiatrists have, which is an excellent result.

QUESTION: *Is there any permanent effect upon the brain of a person who has had electrical shock treatment?*

ANSWER: There is no evidence to indicate that there is, although there is some risk of injury through fracturing a bone during treatment. I have never known of a serious injury and I have witnessed and have worked in hospitals where hundreds of treatments were given over a period of time.—***R. L. D.***

homiletics

Preaching Without Notes

By NORMAN VICTOR HOPE

The "why" and the "how" of preaching without notes are discussed here by the professor of Church History, Princeton Theological Seminary (who continues to preach on nearly every Sunday). This method, he shows, does not overcome the necessity for hard work in sermon preparation.

CHARLES R. BROWN, dean-emeritus of Yale Divinity School, in his autobiography *My Own Yesterdays* (D. Appleton-Century, 1931) says that in his earliest days as a preacher he was in the habit of reading his sermons from a typewritten manuscript. But when he was in his first charge at Wesley Chapel, Cincinnati, Ohio, it gradually came home to him that he would be much more effective in the pulpit if he were to preach without notes; so he steadfastly set himself to learn this art.

His first attempts were sometimes mortifying and painful. On one occasion, though he had taken a very long text of Holy Scripture so as to have plenty to talk about, he ran out of ideas after preaching for only eleven minutes. Covered with confusion and embarrassment, he stopped abruptly, announced the closing hymn, and hastily pronounced the benediction. Some of his church officials thought that their minister had suddenly taken ill. Brown was too ashamed to tell them what had really happened. Next day, however, he went to the leading layman in the congregation—a lawyer by profession—and told him the truth. Said the lawyer: "Keep right on, Parson! We would rather have eleven minutes of that sort of preaching than half an hour of the other. I would never risk a case in court by taking along a carefully prepared manuscript to be read to the jury. You are appealing for much more important verdicts than it has ever been my lot to secure. Keep your eyes on the jury and talk right at them." Charles Reynolds Brown took this wise advice; and he persevered with his task of learning to preach without paper. The success with which he did so will be readily attested by all who have heard him preach.

In many textbooks on homiletics the question of preaching with or without notes is solemnly debated. The arguments for and against each method are carefully set out. And, of course, it has to be admitted that there is something to be said against preaching without paper. For one thing, the preacher who reads his sermons from a manuscript will unquestionably have the advantage in respect of fine language and carefully finished sentences. From the literary point of view the spoken sermon is apt to be inferior. Now of course slovenliness is not a pulpit asset, and literary grace in a sermon is by no means to be despised. But first and foremost, the preacher is not a lecturer whose business is to display his literary artistry: he is a herald, whose business it is to bring an urgent message to needy human souls. Hence, a certain lack of literary grace and polish should not worry him unduly, if only he can get his message across most effectively to his hearers.

A more serious objection to "free" preaching is that when a preacher has no manuscript at all in front of him, he is in danger of losing the thread of his argument and so of degenerating into irrelevance and diffuseness. Samuel Taylor Coleridge, the well-known poet and critic, once put this point thus: "No doubt preaching, in the proper sense of the word, is more effective than reading; and therefore I would not prohibit it, but leave a liberty to the clergyman who feels himself able to accomplish it. But as things now are, I am quite sure that I prefer going to church to a pastor who reads his discourse. For I never yet heard more than one preacher without book, who did not forget his argument in three minutes' time, and fall into vague and unprofitable declamation, and generally very coarse declamation too. Those preachers never progress; they eddy round and round; sterility of mind follows their ministry" ("Table Talk," January 7th, 1833).

James M. Black, the famous minister of St. George's West Church, Edinburgh, tells of going as a student to preach in a certain country church in Scotland. Said the janitor to Dr. Black as he arrived, "Have you your paper?" "Yes," replied Black, "I have my manuscript here with me." "Well, I'm very glad," said the janitor, "for when a preacher has his paper you know he will stop when the paper stops; but when he hasn't his paper the Almighty Himself doesn't know when he'll stop!"

Despite such objections, however, the balance of argument is overwhelmingly in favor of "free" preaching. The case for this method of preaching is at least twofold. To begin with, this method has, with several notable exceptions, been followed by the greatest and most in-

fluential Christian preachers in all ages. Jesus Christ himself would appear to have spoken freely to his listeners without the handicap of paper. And the same has been true of such outstanding Christian preachers as Origen of Alexandria, Chrysostom of Antioch, and Augustine of Hippo. In more modern times such well-known preachers as John Caird of Glasgow, Dinsdale T. Young and Leslie Weatherhead, both of London, have dispensed with all paper in their preaching.

But, more than that, there can be no doubt as to the superior effectiveness of the method of preaching without notes. The late John Watson (Ian Maclaren), of Seton Park Presbyterian Church, Liverpool, in his Yale Lectures on preaching, entitled *The Cure of Souls* (1896), puts the matter pointedly thus: "The exact question is, whether, after the average man has studied his sermon, and done his best by it, he ought to read the result or say what is in him to his hearers face to face. *The pew is unanimous in favour of delivery, and the pew is right.*" J. R. P. Sclater of Toronto in his Yale Lectures, *The Public Worship of God* (1928), says the same thing. And surely it is perfectly true; if anyone has any doubts about this, let him ask the members of an average congregation. Nor is the reason far to seek: for even the best-read manuscript is likely to set up a barrier between the preacher and his listeners.

Admitting the superior effectiveness and power of the spoken, as compared with the read sermon, how many preachers are capable of learning to speak without notes? Charles R. Brown, out of his wide experience, asserts that nine preachers out of every ten can acquire this art, if they are really in earnest about it. But how? In answer to this question the present writer, on the basis of such experience as he has had, would venture to make the follow suggestions.

1. If a sermon is going to lend itself at all readily to being preached without notes, it will have to be logically arranged. In order to achieve such an arrangement, many preachers have adopted the device of having *heads* or *points*, two or more in number as the case might demand. This, for example, was the plan followed by great nineteenth century preachers like F. W. Robertson of Brighton, Alexander Maclaren of Manchester, and C. H. Spurgeon of London. Though in some quarters it is now considered "old-fashioned," it is still employed effectively by such outstanding present-day exponents of the homiletic art as James M. Black of Edinburgh, and James Reid of Eastbourne, England.

For such a method of sermon construction there is undoubtedly much to be said: It conduces to greater clarity in the preacher's delivery of the sermon and in the congregation's understanding and remembering of it. But whether this method be adopted or not, the sermon should show a logical, orderly sequence in the development of its argument; the transition-points leading from one stage in this development to the next should be easily recognizable. A preacher may speak with the tongues of men and of angels, but if he has not clarity, he is nothing.

2. The sermon should be very carefully prepared—even more so than if it were to be read. To neglect adequate preparation is merely to confuse inspiration with desperation—or with perspiration! It is said that Cardinal Newman, when at the height of his pulpit fame, used to write out his sermons seven times. While this is doubtless a counsel of perfection today, when ministers are expected to do so much more than preach, it should be possible for every preacher to write out his sermons in full at least twice, once as a preliminary draft, and then as a fair copy. This act of writing will not only clear up the preacher's own thinking—a necessary mental discipline—but it will also serve to imprint the main ideas of the sermon on his mind.

3. Having written his sermon, the preacher should read it over once or twice to himself. Then he should go over its main arguments in his mind, i.e., without the manuscript before him. If the sermon is clear in its development, this should not be difficult. But if there should be any trouble in doing this, an abstract of the sermon should be written out on a sheet of paper. The preacher should, by going over this abstract several times, be amply able to fix the main points of the prepared sermon in his mind.

4. Having made this careful and extensive preparation, the preacher should place himself in the hands of God, and proceed to speak directly to his people. The actual words in which his ideas will clothe themselves in the act of delivery will, of course, differ somewhat from those words written down in his manuscript. But that matters little. The important point is that the thoughts of the sermon will find such fitting expression as the occasion demands.

5. By preparing in the above ways, the preacher may learn to speak from his pulpit without notes. But it ought to be added that complete mastery of this art is not to be won overnight. All who have tried it have had their bad moments—even such an expert as Dr. Charles R. Brown, for example. But continual practice and an infinite capacity for taking pains will undoubtedly bring about a steady improvement, until finally the preacher will be so much at home without paper that he will be most unwilling to go back to reading a manuscript again.

The late Richard S. Storrs, minister of the Church of the Pilgrims, Brooklyn, read his sermons for twenty-five years. Then he learned to preach without notes and never returned to reading his sermons. This is what he said: "I verily believe that the Kingdom of God advances more on spoken words than it does on essays written and read." Dr. Storrs proved this to be true in his own experience; and all who seek to acquire facility in the art of free preaching will be able, each in his own measure, to homologate his verdict.

ROLLA S. KENASTON

Rolla S. Kenaston died suddenly on June 17 as the result of a heart ailment. Although he had been in poor health for several years, his condition was not thought serious. He had served as pastor of Johnson Memorial Methodist Church, Huntington, West Virginia, since 1940.

For the past two years, Kenaston had been a member of the circuit staff of THE PASTOR, and prior to the time he began serving as an adviser had written several articles for the magazine.—Ed.

The Escape into Preaching

By JAMES H. LAIRD

Since preaching lends itself more readily to self-display than to self-denial, many pastors seem guilty of using it as an escape from the demands Jesus made, charges Pastor Laird of Wesley Methodist Church, Amherst, Mass.

FRITZ KUNKEL, the psychologist, in a recent book on the Gospel according to Matthew points out that what Matthew desired in the life of his readers was an inner revolution. Kunkel goes on to observe, "We can shun the inner revolution by explaining the depth and beauty of Matthew's work to those who are not aware of it. This is the escape into salesmanship." He might have said, "This is the escape into preaching," for preaching may not improperly be called a form of salesmanship.

Not all preaching is an escape, but it can be; and preachers should be alert to the danger. When Jesus confronts a man, he does demand an inner revolution; a man's answer might be to preach, and this can be an oblique reaction to a challenge that demands a direct response. Jesus says, *Follow me*, and a man may run away from him to tell others to follow Jesus; he commands us "to walk the second mile," and a man may run five miles in the opposite direction to tell all persons he meets to walk the second mile.

In this way preaching may be an escape from the demands of the Gospel. There is a Hasidic saying, "In every generation there are great zaddikim who shirk the work of salvation by devoting themselves to the Torah." The saying could be paraphrased to read, "In every conference there are preachers who shirk the demands of the Gospel by expounding the Scriptures." Jesus demands a reversal of our values. . . . *he that is greatest among you shall be your servant.* Did you ever hear a minister complain of being a chore boy to his congregation, or complain about all the demands on his time, or about having to drive the ladies in his church to a meeting? *Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.* Did you ever hear a minister gripe because seminaries do not grant a higher degree for three years of study than the B.D.?

The gospel is surely revolutionary in its implications. I remember hearing George P. Howard say once that he chafed (as most of us do) against the title "Reverend," and whenever he saw it abbreviated "Rev." before his name, he always took it to mean "Revolutionary." Well, the Gospel is that, and anyone who is serious about its claims has a revolution on his hands, a revolution that, like charity, begins at home.

The focal point of that revolution is the self; the ego must be put in its place. Self-denial is the path along which the Master moved. He made it quite clear that whoever would follow must . . . *take up his cross daily.* But that is hard doctrine. And preaching may be an escape from this demand, because preaching lends itself more readily to self-display than to self-denial. So a Quaker, out of the silence that better keeps the self in bounds, warns us about the clever quotation which adds nothing to God's glory, but a bit to our own.

Then, too, preaching may be an escape from recognizing our personal responsibility for the tragedy of our times. Jesus comes again to our day and says *Repent ye.* The preacher may pass along the message and feel he has obeyed the command. In reality, the minister must periodically examine his motives, criticize his methods, analyze his objectives, and pray, *God, be merciful to me a sinner!*

We preachers fool ourselves into believing that if all the world believed as we believe, all would be well. Someone has said that nothing is more damaging to the human intellect than teaching. That may be so, but preaching runs a close second. The damage done the intellect is a blunting of its critical faculty. The preacher, if he is not careful, comes to believe he has achieved what he preaches about; he uncritically regards his words as facts. And there are not a few adulating parishioners in every congregation who encourage this process by their flattering remarks.

In the study of every pastor, framed and hung on the wall where it could be seen every time a sermon is written, might be this sentence from Nicholas Berdyaev; a sentence all the more significant when one remembers that its author was exiled, twice imprisoned, and finally expelled from Russia for his faith. These are his words:

"Bolshevism has been embodied in Russia and triumphed there because *I* am what I *am*, because there was no real spiritual power in me, none of the strength of faith that can move mountains; it is my sin, and an affliction that is visited on me." [1]

As the minister reads it, he can

[1] *The End of Our Time* (Sheed & Ward, 1935), p. 134.

couch it in the present tense and substitute a contemporary evil to bring it close to home. He can make the sentence read, "Secularism is being embodied in the United States" or "militarism" or "materialism" and go on to recognize his own responsibility for it, a responsibility for which his preaching may be an escape.

Any criticism of our world today must finally include the church. In the words of Walter Rauschenbusch's prayer for the church: "When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition." Any criticism of the church must include its leadership. An organization is usually about as effective as its leadership; inspired leaders inspire followers.

The preacher is quick to see the lethargy of his people, their lack of devotion, their perfunctory performance of the obligations of church membership; he sees that they are not overly generous, not given to sacrificial living, not too eager to relinquish their time to the work of the church. The minister is less quick to see that his people mirror his own failings. In telling the world of the mote in its eye he may find release from contemplating the beam in his own.

Lastly, preaching may be an escape from social action; facing the tremendous social problems of our day, the preacher's only response may be verbal, which, suffice it to say, is not enough. Halford E. Luccock reminds us (*Jesus and the American Mind*), "A most dangerous delusion easily possessing the preacher is the feeling that, having talked beautifully and eloquently about a problem, he has somehow settled it." Jesus had some sharp words for the scribes and Pharisees: *They talk but they do not act.* (Matt. 23:4, Moffatt.)

Unfortunately, in a sense the minister is committed to talking; that is his business. He is a minister, a pastor, a parson, an administrator, a stenographer, and sometimes a janitor; but he is popularly known as a preacher. The strongest factor in his success is his ability to talk—loud enough, long enough, and interestingly enough. He is a pleader with men, and his words in the course of a year mount up into the hundreds of thousands. And Jesus criticized the scribes and Pharisees because *They talk but they do not act.*

What preacher does not understand when Albert Schweitzer writes (*Out of My Life and Thought*) of his decision to go to remote Africa and practice medicine: "I wanted to be a doctor that I might be able to work without having to talk. . . . this new form of activity I could not represent to myself as being talking about the religion of love, but only as an actual putting it into practice." It is not necessary to forsake our preaching in order to act. Our pastoral work gives us an opportunity to minister directly to men. Still we must do more than that.

Workers with words are apt to overestimate the importance of their tools. Despite the slurs leveled at "do-gooders" we must never forget that Jesus *went about doing good*, which, let us add, was not limited to preaching. In going over the teachings of Jesus one cannot fail to be impressed with the insistence upon action. *And as ye would that men should do to you, do ye also to them likewise.* (Luke 6:31.) . . . *Whosoever shall do the will of God, the same is my brother, and my sister, and mother.* (Mark 3:35.) *What do ye more than others?* (Matt. 5:47.) In Jesus' parable of the last judgment the "sheep" are separated from the "goats" on the basis of what they have done.

Admittedly, one man can do little in the face of the vast social dilemmas of our day, but he can do something. Collective sin demands collective action. Let the preacher affiliate himself with organizations that are seeking by specific means to cope with the social problems that plague us. To talk about race relations is fine; let the talker also belong to an organization that is on the battle line, fighting the good fight to improve those relations. To denounce war is good, but let the denouncer contribute to some cause that is attacking the roots of war. To protest against the injustice of our economic system is admirable, but let the speaker become a partner with some group that is working to alleviate those injustices.

To prophesy in the name of Christ is necessary, it is our calling, but it is not enough. According to the Master himself, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* Let not our preaching be an escape from this fact.

THAT I MAY SEE

(A Prayer)

Like blind Bartimaeus of old, my soul cries out: "Lord, that I might receive my sight!" In the quietness my thoughts grope their way to Thee. In these moments of aspiration, help me to understand the extent of my blindness.

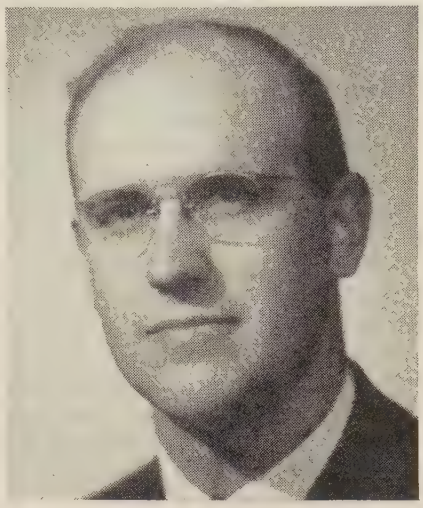
There are vistas of living before me that I have not seen because of the inwardness of the eyes of my spirit. I have walked through the days aloofly unaware of needs very close to me, so intent was I upon my own. I have blundered into thoughtless ways and have passed by, not seeing much that is beautiful in the lives of people whom I meet in my daily work. At times, even in my blindness, I have tried to lead the blind.

O Thou who canst restore my vision, forgive my plodding contentment with darkness, and touch the eyes of my spirit that I may see! Amen.

—Helen L. Toner

A Modern Protestant's Theses

By EDWIN S. HUNT



In order to bring to life the meaning of Reformation Day, the Methodist pastor of Oregon, Ill., last year posted eleven timely "protests" on his own church door. He summarizes the theses and describes his plan here. This year, the Sunday nearest Reformation Day is October 30.

IT IS becoming increasingly popular among the Protestant clergy to observe in some manner the anniversary of the beginning of the Reformation in 1517. But as we become aware of the great heritage which is ours we also observe a corresponding increase in the ignorance of the average Protestant regarding the meaning of the terms Reformation and Protestant. Thus, in order to vividly portray the meanings and methods employed by Luther in 1517 the following idea was hit upon to dramatize to my congregation the event of posting his theses.

Realizing that what turned out to be the most dramatic thing that Luther did was to nail his ninety-five theses to his church door in Wittenberg, it seemed that a similar thing could be done on my own church door to give my people a practical demonstration of what took place in 1517.

But having decided to do this, I then was faced with the problem of what to nail there. To place Luther's theses there would be an anachronism. Something of modern import surely should be the content of the theses, so the only thing to do was to compose some of my own.

The caution to be observed in such a plan is of course to avoid the petty and to delve into the basic evils of our system—both secular and ecclesiastical. After much study a number of theses were hit upon and finally condensed into eleven "protests." Early on Sunday morning I took hammer and nails, and tacked the theses on our church door in a conspicuous place and at a level at which everyone could see. Then I waited for the congregation to arrive for church school and family worship. At first there was mild interest and curiosity, but soon a number of people were reading the "protests."

During the church service it was explained what had been done, and following the service a great number of persons crowded around to read the theses. Being eleven pages long only a few could see them, and many persons requested a copy to study at home. So, we had them mimeographed and distributed to those requesting copies. We did not make a general distribution for fear that some would misinterpret them. This placed the burden of reading them on those who asked for the theses.

The theses nailed on our door appear below in a condensed form. As you read them you will perhaps think of others that should have been added, and I have done that already in my own thinking. But this is a start toward awakening my people to the undermining weaknesses and oversights of our society and church.

The first page, entitled "I protest," explained that Luther had fanned into flame the smoldering fires of the Protestant Reformation by nailing ninety-five theses on his church door in protest against the existing evils of the church. It was explained that we too have observed various failures, in the lives of the American people and in the church itself. In order to demonstrate the way Luther protested, it was explained, we also had nailed some theses on our door in protest against certain weaknesses and oversights. Our eleven theses follow:

I protest against the ignorance of most Protestants concerning their background and belief. It was here pointed out that few Protestants can intelligently answer questions about the reasons for the Reformation, about Luther, about Methodism. This led to the observation that the popular division of all Americans into Protestant or Roman Catholic is fallacious. Rather, Americans must be divided into Protestants, Catholics, and pagans. Because many who clothe themselves in the term Protestant have made no effort to discover what they believe, they may in reality be pagans.

I protest the disuse that the Bible has fallen into in the average Protestant home. Novels and secular reading have become husks to men, but the Bible is still the Book of Life and the basis of Protestantism. Suggestions were then offered.

I protest the easy and indifferent attitude of the average member of the church toward his attending the services of that church. Need more be said on this point? It ended: "no excuse can offer enough self-righteous comfort to take the place of the bit of understanding of life that you lost by not being in your place."

I protest the lack of prayer of any form in the average Protestant home. It read in part, "Prayer is the Protestant confession. Psychologists tell us that for a person to have a healthy mental outlook on life he must be free to express himself and bring his feelings of guilt out into the open; for if he keeps them to himself and represses them he will become sick emotionally and mentally. Prayer is this safety valve of expression. The Roman Catholic Church has a formal confession—prayer is the Protestant's con-

fession. It is the direct contact with God without going through another to reveal your innermost secrets. Pouring out everything within your mind before God is the healthiest exercise you can practice. . . ."

I protest the lackadaisical attitude of many parents toward the church-school education of their children. Parents will want to see that their children are in the church school (even though the children fail to see its advantage), for the child may not recognize the value of this training. He is trained for secular life in public school. He must receive training in the values of life through the church school, for he will find them in no other place.

I protest the flippant (I don't give a hang) and superior (I know it all) attitude of modern youth. They seem to believe themselves able, without harm, to read everything, see everything, try everything, and taste everything. The war-born attitude of eat, drink, and be merry for tomorrow we die, has not been dispelled. In their snatching for pleasure, youth are not searching for the deep and lasting things of life that bring real happiness.

I protest the despair with which people are meeting the affairs of the world. As a result of listening to the various radio news reports (presented by commentators whose criteria for authority seems to be based on the fact that their voices are highly charged with the sense of crises), many have despaired of all hope of a peaceful world. But we must not lose sight of the fact that this is not the only crucial period in the world's history (II Cor. 4:8-9).

I protest the use of intoxicants by church members. Any such use is basically selfish; for the drinker thinks of no one but himself. I protest also what it costs me as a taxpayer for hospitals and jails. Liquor and its abuse is the shame of America.

I protest the attitude of fatalism of so many people in our nation. The war-born attitude of, "When your time comes you'll be called," has carried over into peace-time life. Man must realize that he does have choice and that he is not just life's victim.

I protest against the self-righteousness of modern Americans. It read in part, "In a recent survey conducted all over America it was indicated that 91 per cent of the American people assert that they are honestly trying to live a good life. Nearly two-thirds admitted that on thinking over the past twenty-four hours they could recall no time when they might have acted differently if they were explicitly following Christ's injunction: *Thou shalt love thy neighbor as thyself.* At the same time 82 per cent regretfully decided that most of the people they knew went only part way in meeting this Christian standard."

Americans have tried to make their prosperity synonymous with perfection and even salvation. But we must remember that everything that we have will some day be gone. Only in humility can we find the depths of life and its meaning for us.

I protest against the easy attitude of the modern American toward marriage and divorce. Need more be said on this point?

This was an interesting experiment and I feel that I shall try to expand it this year. It vividly demonstrated the beginnings of our great faith and gave my congregation a more realistic understanding of their heritage.

(All of the copies of the mimeographed Theses I had on hand have been given away. However, if any pastors are interested in receiving a copy, I will have another set made up and mailed on request. Please send 10c to defray the expense.)

Leading Group Discussions

By J. EDWARD LANTZ

Dealing with the objectives of group discussion in the church, this is the first of two articles by the associate editor of Youth Publications, Methodist Board of Education. Next month this writer will make suggestions about preparing materials for group discussion.

GROUP discussion is the process of mutual deliberation and agreement, meaning essentially what Chancellor Hutchins does in using his favorite phrase "discussion and agreement." In the broad sense it includes both mutual deliberation and mutual agreement. Mutual deliberation is co-operative group thinking directed toward the goal of finding an acceptable answer to the question confronting the group.

Mutual agreement naturally follows co-operative thinking. It is the answer agreed upon implicitly or explicitly by the group, agreement of the majority as to procedure or as to the final solution. In a satisfactory discussion the group finds and accepts some basis of agreement, even if nothing more than the agreement to disagree. Whatever the agreement, it should be clearly understood and usually stated audibly so that every member of the group knows exactly what it is and can act accordingly. Mutual agreement completes the thinking process and provides a feeling of satisfaction, a feeling of having arrived at some kind of conclusion—a factor that many so-called discussions lack.

Accepting mutual deliberation and agreement as primary objectives of group discussion naturally precludes the frequently asserted purpose that it is to stimulate thinking. That it does stimulate thinking cannot be denied, nor should this value be minimized. Individual thinking, however, can be stimulated without any semblance of corporate agreement. Since group discussion is a collective activity, it goes far beyond the stimulation of individual thoughts. Mutual deliberation develops a kind of group mind, a certain consensus which leads into corporate agreement, thence into intellectual and spiritual solidarity. It utilizes a creativity which is social in nature; and because it is social, it colors the decision of the group.

Group discussion is democratic thinking, since it is a meeting and harmonizing—s o m e t i m e s even a b l e n d i n g—of individual minds through the sharing of experiences, attitudes, and desires. It is democratic because it provides an opportunity

for each person, even the uninformed or neurotic, to contribute his best to the welfare of the group and thus help to influence the attitudes and actions of all other members.

The underlying philosophy of a democratic society is that every citizen has something of value to contribute to the common good. Group discussion is based upon this philosophy, too, and provides a means for each participant to contribute to the thinking of the group and to have a share in the group decision. It presupposes a society in which freedom of speech and freedom of assembly are sanctioned. It applies the philosophy of our democratic way of life to the concrete situation a group faces when confronted with a particular problem; and it offers a method, as well as a philosophy, of finding the solution and the corresponding course of action. Consequently, group discussions ought to be used much more extensively than they are in charting the course of our common life in politics, in education, and in religion.

There are several types of group discussions of concern to ministers. There is the fact-finding group whose purpose it is to meet, discuss, and validate certain contradictory facts and truths. Such a group is in the nature of a research committee and is seldom used in the church.

Another type is the policy-determing group which leads directly into debate. This relates to the kind of discussion which goes on at business meetings according to the rules of parliamentary procedure. A definite problem is discussed, then a motion presented and debated pro and con, and finally a vote taken, the vote of the majority determining the policy. This type of discussion is used almost exclusively in business meetings and conferences, in various committees and boards.

The type of discussion used most extensively by pastors is one for the purpose of learning, learning not only facts and truths but also Christian attitudes and the application of Christian principles to everyday living. As a rule, the Quaker practice is followed of taking no formal votes but rather of deliberating upon the problem until the mind of the group "jells" and there is manifest "a sense of the meeting." Thus the participants share their information, experiences, attitudes, and convictions with one another for the purpose of reciprocal enlightenment and encouragement in Christian living. Such mutual deliberation and agreement is for the purpose of corporate learning and enrichment and is the kind we are primarily interested in here.

Since a group discussion is under the guidance of a leader, his role is very important. He is the most significant single factor necessary in having an effective discussion. An able leader can overcome many handicaps inherent in the discussion method, minimize its limitations, and thus effect positive and beneficial results. He can inform the members of the group of their rights and guide them into a creative and satisfying experience. He can set a time limit for each participant to speak and insist that he make remarks relevant to the main question, thereby helping him to develop profound respect for other persons' opinions.

An able leader can encourage each person to make a contribution to the commonweal, help him to formulate his ideas and to sharpen his thinking. He can help to establish a spiritual solidarity which is the very essence of Christian fellowship and the backbone of democracy.

The leader can do much to establish a mood of open-mindedness among the members of the group by setting a good example himself and by taking time during his introduction to explain the methods and purposes of group discussion. Whenever a quarrel begins to develop, he can graciously remind the combatants that there is evidently a real difference of opinion and some truth in each, but that in a discussion a person expresses his convictions for evaluation by others and does not try to defend them by ridiculing and denouncing those who disagree with him. Naturally, every person is entitled to his own views and is expected to keep those which are not changed by the sharing process. The leader needs buoyant resourcefulness in meeting such situations, as well as tactfulness and a sense of humor.

The leader should endeavor to prevent unfriendly disagreements at all costs, but he should not necessarily avoid controversial topics. A discussion is not a mere argument—although it utilizes logical patterns of thought—any more than it is a pooling of ignorance. It is rather a group of persons searching co-operatively for the answer to the question before them.

People should come to a discussion with open minds, with minds searching for truth and its application to their lives. They should not come to defend preconceived points of view as they do in standard debating, but to explore all possible angles of the question under consideration in an attempt to find an acceptable answer. *They should come together as a group under the direction of a leader to search co-operatively for the solution to the problem confronting them and then to commit themselves to that solution by accepting it as their own.*

There are many perplexities to leading a discussion. Time and again the leader will have to make quick decisions which affect the mood and progress of the deliberation. He not only has to deal with this subject matter but with the prejudices and idiosyncrasies of the participants as well. He should be as much concerned about establishing a feeling of rapport and good will among the participants as about having the last word said on the question. Above all, he should strive to maintain a mood of mutual deliberation, and not allow it to lag even during periods of silence, for silence should not cause cessation of thought but rather supply time for meditation. Maintaining such a mood will do wonders in cementing the members of the group together as a unit.

The discussion leader should be well versed in the principles and methods of his craft. He should be familiar with his subject matter and try to have at least one expert in the group to serve as a resource person, especially in discussions of technical matters. He should know the members of the group as intimately as pos-

sible and conduct the discussion in an informal manner. He should expect each participant to make statements which are true and be as free as possible from emotional prejudice. He should be able to blend all these factors together in such a judicious manner that each member of the group will have a unified and creative experience. He should be able to lead the thinking of the group to some degree of corporate agreement through the process of mutual deliberation.

Leading a group discussion effectively is a most difficult task. Few persons indeed have all the desirable qualifications, but fortunately the skills for this type of leadership can be learned and cultivated as surely as the skills for any other.

The Missionary Minute

By W. L. JEWETT

The World Service offering from the Sidney (Nebraska) Methodist Church during the conference year 1948-1949 was over $6,000 on an asking of $1,720. The pastor of this church tells how he made his congregation mission-minded with "The Missionary Minute."

THEY enjoy taking the offering in the Methodist Church in Sidney, Nebraska. They sing the Doxology when the offering is presented—and mean it. The reason is that a dramatic story always precedes the passing of the plates. For want of a better term, it is called "The Missionary Minute."

The pastor prepares a short dramatization of some aspect of World Service each week. It may be the story of a widow in Scottsbluff who has been cared for at the Methodist Hospital. It may be an incident from the work of the church among the illiterates. Whatever the subject, it vitalizes the work of World Service and gives purpose to the morning offering.

The Missionary Minute was discovered quite by accident. A letter from China soon after the war told of a mission school in Foochow being held in a building with no window glass to keep out the cold. The pastor told the story in a few sentences and suggested that the offering in the World Service side of the envelope would help to buy some window glass for that school. The congregation was interested. Four hundred dollars were in the World Service offering that morning. That was the beginning of what has become a regular practice in the Sidney church.

The story, to be effective, must have human interest. It must be short, never over two minutes. The story must fit naturally into the service as a prelude to the offering, and the minister must prepare his stories well.

Human interest materials suitable for The Missionary Minute come from many sources. Letters to a director of the Wesley Foundation and the superintendents of Methodist hospitals brought several good story starters. *The Christian Advocate, World Outlook,* and the pastor's general reading are good sources for ideas. A caution at this point would be: Never review an article or make prolonged quotations in The Missionary Minute. A simple story about some individual who has been helped by World Service or conference benevolence is best.

An example of suitable material is the interview of E. Stanley Jones with General Douglas MacArthur, "Japan Open to Christianity," printed in the *Christian Century* (April 20, 1949, pp. 492). The General said that Japan's door to Christianity "will be open for another ten years." His message to American churches is: "Where they have sent one missionary, now let them send a hundred." There was material for a Missionary Minute on two successive Sundays. They were very effective.

Most of our people do not know that support for our Methodist hospitals comes from World Service; nor do they know of the emergency work done there. Their offering has new significance when they discover this ministry of mercy and healing which they are supporting in their own state when they contribute to World Service.

The Missionary Minute is tied in with the use of the duplex envelope. The minister often carries one of the duplex envelopes into the pulpit. The climax of The Missionary Minute is when he points to the red side of the envelope and says, "Here is your chance. The money which you put in here will get this job done. The morning offering will now be taken." The Missionary Minute tells the story. The missionary side of the offering envelope gives the people a chance to do something about it. Thus presented, the morning offering is the high moment in a great service of worship.

This procedure accomplishes two things. It stimulates regular giving to World Service. Regular giving is better than an occasional large contribution after a special appeal. One dramatic story may be forgotten, but a story every Sunday keeps missions fresh and alive in people's minds. Giving increases after interest has been stimulated.

The Sidney church is not unique among county seat towns. It has an average congregation. If the missionary response is unusual, it is chiefly because the people know what is being done with their money when it is put in the World Service side of the envelope. But largely because of the use of The Missionary Minute, the World Service offering from the Sidney church during the conference year 1948-1949 was $6,120 on an asking of $1,720.

Local finances have not suffered. There is always a healthy balance in the current expense treasury. Did anyone ever see the church which suffered locally because of too liberal contributions to others? Rather, the reverse seems always to be true.

In the experience of one Methodist minister, there has never been any method of missionary propaganda equal in effectiveness to The Missionary Minute.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Obsolescent Officials

THE WRITER recently met a young pastor who was discouraged over the fact that his officials had turned down a carefully worked out plan for much-needed plant remodeling and expansion. They vainly imagined that long residence in the community had given them superior wisdom. At the same time, the town's leading industry was spending three million dollars to enlarge its facilities for doing business, much of which had not yet arrived but was confidently expected. Once more the children of light were compelled to eat the dust of the children of this world.

The lot of another pastor was happier. Under his leadership a costly edifice had been built and paid for and the membership had been quadrupled. Said he: "One of the most fortunate features of my pastorate was the fact that soon after arriving and outlining the plans for an advance, practically all the old officials resigned without rancor, thus leaving the carrying out of the project to new men, unhampered by tradition." Of course the words "without rancor" deserve emphasis.

Manufacturing companies make it a practice to replace partially worn-out machinery with up-to-date models. Why not use the same policy with church officials? Many of them have a parochial and outmoded slant that greatly handicaps the pastor in his attempts to meet new needs and to satisfy old ones more effectively. The disciplinary provisions that permit rotation in office for stewards and require their retirement at the age of seventy-two seem to be steps in the right direction. Congregations which have tried them out should be encouraged to tell the world.

Rotation in the membership of trustee boards is also desirable. A five-year term for key officials would mean the continuous infusion of new blood and the discovery of much talent heretofore hidden. And that goes for small churches also. Many of them are led by elderly saints who think that they are under civil service and therefore practically irremovable. A shake-up is necessary to get the church out of the rut. Experience shows that a little one every year is preferable to a big one every twenty-five.—***Edward Laird Mills.***

(*A Pastor of First Methodist Church, Reno, Nev.*)

Better Parsonages

THE New Albany District of the Indiana (Methodist) Conference has a program for improving parsonages on the forty-six charges of that seven-county rural area.

A list of ten minimum requirements has been drawn up, accepted by the district conference, and publicized on each charge. These ten standards are: linoleum rugs in the kitchen and bath; a kitchen stove; other stoves for heating the house; shades for the windows; curtain rods; water in the house; a sink in the kitchen; electric lights; screens; and a sanitary outdoor toilet. A yearly survey by the parsonage committee.

Additional features are listed as being highly desirable, and probably will be accepted as standard after the minimum requirements are met. The desirable features include: rugs and curtains for rooms of unusual size or shape; a bathroom; a central heating system; built-in kitchen cabinets; and a garage.

The district parsonage committee, which included the superintendent and members of the Woman's Society of Christian Service, has not asked for luxurious parsonages but simply for adequate provisions for the health and well-being of the ministers and their families.—***Elmer L. Harvey.***

(*Pastor, Wall Street Methodist Church, Jeffersonville, Ind.*)

Locating "Farmer Jones"

THE small-town and rural pastor has a more difficult time in locating his congregation than does the city-dwelling preacher. It is not hard to figure out what the address "200 South Peach Avenue" would be. But sometimes it takes half a morning to locate Farmer Jones "Four and one-half miles south to the first—or maybe it's the second—cross roads, turn left and go three farms east. He lives thereabouts. . . ." Directions of country folk are good, if you can keep the turns straight. The trouble is that there may be more than one Mr. Jones on the road, or perhaps a little side road that you weren't told about.

The best way that I have found for combating this is to make a community map. I take a heavy piece of cardboard a yard long and about the same dimension in width. On this I chart the community, roughly scaled. I outline the roads, as I learn them, about the town or community where my parish lies. Then, beginning from my church, as I visit I chart the location of my people.

When I am told that Farmer Jones lives down the road "a piece," I make inquiries of his location from more than one source, and then chart it on my map. As time goes on I find that I have a means not only of finding my people, but also of checking up on my calling. Every time I make a call, I make a check mark on my map. This tells me, at a glance, where I should call the second or third time. Also, from the map as it grows, I find it easier to locate other new people. Farmer Brown lives a mile west of Farmer Jones on the second road west of him. So I chart the roads in and the approximate location of Farmer Brown.

It is a good idea, if the parish is comprised of more than one church and the people are scattered over a wide area, just to get a county map and make your locations on that map. There the roads will be already outlined, with all the little villages and towns also indicated.

If my parish is in the village, I make a map of the village, indicating all the streets, stores, and churches, and plot the location of my congregation the same as I do on the community map.— ***Paul K. McAfee.***

(*Pastor of Michigantown Methodist Church, Michigantown, Ind.*)

LITURGY

No Altars for Protestantism

By RAYMOND E. BALCOMB

Altars are not appropriate in Protestant churches for at least three reasons, according to Pastor Balcomb of the Methodist Church of Holbrook, Mass. The communion table is the appropriate center of worship, he declares.

"THE religious sentiment inevitably seeks expression in the assembly —'the means . . . by which that most potent agent in religious life, collective suggestion, is brought to bear upon the mind'—the liturgy, the festival, and the sacrifice." [1]

In the renewed emphasis which Protestants have been laying upon these traditional means of collective suggestion, it seems appropriate that we should re-examine the symbols to be used, to make sure that they properly represent the genius of our faith. Symbols ought always to be true to the convictions of the worshipers. Among the symbols being re-introduced into our churches, none is more prominent than the altar.

Now, the altar is inescapably bound to the idea of animal sacrifice. (The literal meaning of the Hebrew word for altar, *mizbeah*, is "place of slaughter.") To determine whether it properly belongs within the church we must first answer the question: What does animal sacrifice truly represent in the Judeo-Christian tradition? Such an eminent scholar as Robertson Smith insists that the principal idea in the animal sacrifice of the Semites was that of communion between God and man by the partaking together of the flesh and blood of a sacred victim. At first glance, then, it would appear that an altar thus symbolizing communion with Deity is an appropriate adjunct to Christian worship.

There is a second view of the basic idea which came to be expressed in the rite of sacrifice, however. It maintains that the "primitive notion of sacrifice is that it is a gift." [2]

The root of the matter seems to be that "Sacrifices revert to the most primitive forms of religion—ancestral animism and totemism. The sacrifice is a meal offered to the dead member of the family, who meets his own at the feast. As the honored guest, he is entitled to the choicest portions of the meal. From this root-idea . . . all others . . . are evolved. The visitor at the feast will reward his own for the hospitality extended. Or it is he that has sent the good things: hence gratitude is his due. Or perhaps he was offended: it is he, therefore, who must be appeased (by expiatory rites). He may do harm: it is well to forestall him (by rites to secure protection or immunity)." [3]

Still, if only the idea of giving (even from a primitive motive), or if both the ideas of giving and communion are symbolized by the sacrificial altar, it would seem that its proper place is within the church.

Having considered all this, there are at least three reasons why altars have no place in Protestant churches, I believe. The first is that whatever its primary meaning in prehistoric times may have been, throughout historic times—in Israel and elsewhere —altar sacrifice stands for one thing: "the act of offering to a deity for the purpose of doing homage, winning favor, or securing pardon." As such it was soundly condemned by the great prophets of Israel: Amos, Hosea, Isaiah, Micah, Jeremiah, Malachi, and Deutero-Isaiah. They all opposed it as the *wrong way* to the throne of God. It was not merely its abuse they condemned, it was its basic technique, which is closely akin to that of magic.

Even the priestly Ezekiel (if G. A. Cook's analysis in *The International Critical Commentary* is correct) gave little attention to the altar and condemned it with "faint praise." And is it not significant that its greatest use in Christendom has been by the churches which are the direct descendants of Old Testament priestly religion, as opposed to the prophetic? The use of the altar in the Roman Catholic Church, for instance,

[1] Dickinson, *Music in the History of the Western Church*, Charles Scribner's Sons, 1902, p. 2.

[2] *See* the *Jewish Encyclopedia*, Funk and Wagnall's Co., 1901, Vol. X, p. 615. Also "Sacrifice, Hebrew and Jewish," in *An Encyclopedia of Religion*, Vergilius Ferm, ed., Philosophical Library, 1945, p. 681; and G. B. Gray, *Sacrifice in the Old Testament*, Clarendon Press, 1925, p. 2.

[3] "Sacrifice," by Hirsh, in the *Jewish Encyclopedia*, Vol. X, p. 622.

is perfectly correct, for daily they celebrate a human sacrifice "for the purpose of doing homage, winning favor, or securing pardon." But the primary New Testament revelation (Paul and the Synoptic Gospels) holds to no such theory. The sacrifice of Christ was voluntary, not involuntary as is altar sacrifice; and the sacrifice of Christ was in no way pleasing to God, except as the best that could be done under evil circumstances. The *sacrifice of Christ* may be entirely distinguished from *altar sacrifice* by dictionary (Funk and Wagnall's) definition. Christ "gave up a cherished good for the sake of other persons." He did not consider himself an "offering to deity." It is unfortunate that the same word can be used with two such different connotations.

In the second place, even if we could divorce the altar from later associations and consider its primitive symbolism of communion and offering, we should still be missing the mark; for the "communion" of the altar is effected by Deity and subject, sharing a common meal which unites them physically or, at best, metaphysically. There is no such conception of the relation of Christians to Christ or to God. We believe in moral and ethical union, union of the wills, not pantheistic absorption into the Godhead. Christian communion is the act of remembering Christ's death "until His coming again"; its fellowship is that of the nonmaterial spirit, not of the material flesh and blood.

Jesus' use of bread and wine was both an unconscious submission to the thought-forms of his age and heritage, and a conscious allowance for the lack of creative insight and imagination in his disciples. A material *symbol* was necessary to prompt their faltering understanding of what he was trying to say and do. But let no one imagine that the fellowship of the upper room was dependent upon the presence of bread and wine or even the body and blood of Jesus. It was dependent, as subsequent meetings of disciples before and after Pentecost show, upon the presence of the Spirit of God. The fellowship of Christians continues to be dependent only upon the presence of that Spirit, a Spirit which cannot be invoked by the eating of even a sacred meal, but which can only be symbolized by such action.

Finally, it may be argued that primitive beginnings do not invalidate a symbol (mathematics probably began with some savage counting his toes, but that doesn't invalidate Einstein), and that—as the Deuteronomic reformers—we ought to strive for a synthesis of the priestly and prophetic ideals and techniques. In so doing we might well adopt the altar with its tremendous weight of ancient and honorable tradition and invest in it the meaning true to the genius of Protestant Christendom.

This way of thinking has merit, and would be decisive were it not for the fact that another symbol—the communion table—is even more appropriate. We cannot have both in a well-planned sanctuary; one must be omitted. Is not the "New Covenant" more fitly and truly symbolized in the table than in the altar? It has a clear historical priority in Christian worship; it was the center of worship in the earliest church, antedating both the altar and the pulpit. Henry Sloane Coffin says in *The Pulpit Worship of God* (Westminster Press, 1946) that "an altar set against the wall or a reredos is incongruous with the Reformed tradition. . . . The table should be unmistakably a table, recalling the table in the upper room. . . ."

I submit, therefore, that a free-standing communion table is the proper center of worship in a Protestant Church. Let us reverse the thoughtless adoption of an incongruous and improper symbolism in favor of the spiritual richness and grace of the *table* of our Lord.

Liturgical Question Box

QUESTION: *Is there any way of relieving the blackness of the Geneva gown? Few Methodist churches would permit the use of the cassock, surplice and stole, but can we not do something to brighten up the funereal aspect? How about using the divinity hood?*

ANSWER: Your problem is a familiar one. Almost every minister recognizes the limitations of the Geneva gown, although it is a vast improvement over a blue suit and a red necktie. Several remedies have been suggested and used. Some wear a white or cream-colored gown; others wear a stole matching the altar hangings. Still others do as the question suggests and wear the divinity hood. This is permissible, however, only to those who hold the Doctor of Divinity degree. Ralph W. Sockman, for example, wears a Geneva gown with the red divinity hood.

The whole matter needs attention by The Methodist Church. It would be well if the *Discipline* would at least make suggestions regarding this matter, in the interests of uniformity. The Methodist Church is now in the transition stage in the matter of ritual and ceremonial, and the variety of practice is somewhat puzzling to the layman. Where there is a divided chancel and altar, and where the full ritual is in use, the cassock and surplice are appropriate. Where the service is simple and the church of the old style, it would be out of place to use vestments.

QUESTION: *What is the objection to the so-called "cafeteria Communion"?*

ANSWER: The name is enough! But another objection is that it does not represent either the actual Last Supper or the traditional form of celebration. Jesus gave the Elements into their hands, and Methodist practice has always called for this act. To allow the people to scramble for their Holy Food in a common dish is neither esthetically nor ceremonially correct.

The minister and an assistant can serve the people as quickly as the people can serve themselves. Most ministers lose valuable time by adding "homemade" exhortations or prayers at the conclusion of each "table." These are not called for in the liturgy.—***R. P. Marshall.***

KINGDOMTIDE CALENDAR---II

This is the second part of the Kingdomtide Calendar, covering the period from World-Wide Communion Sunday through Thanksgiving Day, and giving one pastor's ideas for worship and preaching. Part I of the calendar appeared in the July issue of THE PASTOR, page 19.

OCTOBER

2 *Sixth Sunday in Kingdomtide.* (World-Wide Communion Sunday.) Scripture readings: Phil. 4:4-7; John 14:23-31.

Nothing is spiritually more stirring than the realization that today many Christians in all parts of the world are united in living loyalty to the living Lord. One in hope, one in doctrine, one in purpose, their corporate commitment this day insures the time when "God's banner exalted shall be!" and "The earth shall be full of His knowledge and glory, As waters that cover the sea!"

Prayer: Help us, O God, to understand that "In Christ there is no East or West; In Him no South or North; But one great fellowship of love Throughout the whole wide earth."

9 *Seventh Sunday in Kingdomtide.* Scripture readings: I Pet. 1:3-9; Luke 17:11-19.

Because we are joint heirs with Christ we are heirs of the Kingdom. Even as the mantle fell upon his shoulders, so his task devolves upon us. But we need not fear the task since God has given us a lively hope in the trust which he has manifested by the very fact that he has committed unto us *an inheritance incorruptible, and undefiled, and that fadeth not away. . . .* Those who are appointed the guardians of eternal things are themselves eternal.

Collect: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

16 *Eighth Sunday in Kingdomtide.* Scripture readings: II Cor. 3:2-11; John 5:39-47.

Lord Cecil once declared: "People look at my six days in the week to see what I mean on the seventh." Immanuel Kant expressed the same conviction when he said: "So act that your principle of action might safely be made a law for the whole world." Jesus knew that the kingdom can come to pass only when the Word becomes flesh and dwells among men.

Prayer: O God, the King of righteousness, lead us, we pray thee, in ways of justice and peace; inspire us to break down all tyranny and oppression; to gain for every man his due reward, and from every man his due service; that each may live for all and all may care for each; in Jesus Christ our Lord. Amen.

23 *Ninth Sunday in Kingdomtide* (World Order Sunday). Scripture readings: Heb. 4:14-16; Luke 22:24-34, 39-46.

Before the kingdom can be assured, there are two essentials which we must master. First, we must learn to find strength for our times of weakness. And second, we must learn how to curb our strength. Vile it were to fail when such exhaustless supply of divine power is available for the asking. And equally vile it were to squander spiritual resources. Destiny and discipline are first cousins. Purpose and humility walk hand in hand. Talent must be aligned to truth in such noble fashion that we are at all times prepared to serve the Lord *in his way*. A. P. Stanley has put it well: "More dear in the sight of God and His angels than any other conquest is the conquest of self." Our world's greatest need is for individuals whose devotion to a high cause will discipline them through high resolves.

Prayer: O God, give us the vision to see thy holy purpose and the courage to submit ourselves without reservation to thy will and way. Amen.

30 *Tenth Sunday in Kingdomtide.* (World Temperance Day.) Scripture readings: Rom. 8:24, 25, 31-39; Matt. 4:12-17.

Paul wrote sage advice to the Corinthians when he urged upon them temperance in all things. Self-indulgence, whatever its form, destroys the delicate balances by which our lives are maintained in good order. Too much, or too little, may be equally fatal. Too much pride, too little spiritual food; too much fanaticism, too little directed purpose; too much sentimentality, too little discipline—these may also undermine the substructures of our souls. In the profoundest sense, therefore, temperance becomes a matter of priorities. All things must be appraised in the light of their effect upon the purposes which God has for our lives. The miser who could alleviate the hunger and the suffering of the world is no better than the drunkard who contributes to it. *Know ye not that ye are the temple of God?* And shall not the people see God in his temple?

Jesus always balanced love with judgment, purpose with power, opportunity with conviction, human welfare with the kingdom of God, the kingdom of God with the salvation of men's souls. We can meditate long upon Robert Southey's statement that "A good man and a wise man may, at times, be angry with the world, and at times grieved for it; but no man was ever discontented with the world if he did his duty in it." To be temperate in all things is to live a well-rounded life in keeping with our duty to God.

Prayer: O God our Father, teach us to discriminate in

the choices that we make so that we may not throw our lives out of spiritual balance. Amen.

31 *Reformation Day.* Scripture reading: Revelation 21:1-4. On his approach to the city of Worms in April, 1521, Martin Luther was entreated by the Elector's chancellor not to enter a town where his death was decided. True to character, Luther replied: "Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter." The fate of the kingdom impends upon the convictions which we hold. What we say and do reflects what we believe. What we believe makes us what we are. The times call for men of strong convictions who, seeing both their duties and their rights, dare to maintain them.

Is not this, then, to die:
To lose that which is true;
Be blind to "greatness passing by"
In all its grand review;
To fail to see the meaning deep
Within the noble and the great;
To let our conscience calmly sleep
When life is desolate?

Prayer: Almighty Lord, deepen the root of our national life in everlasting righteousness; and let not the crown of our life be as a fading flower. Make us equal to our high trusts, reverent in our use of freedom, just in the exercise of power, generous in the protection of the weak, through Jesus Christ our Lord. Amen.

NOVEMBER

1 *All Saints Day.* Scripture readings: Rev. 7:9-17; Matt. 11:25-30.

The eternal foundation of the kingdom is the simple fact that it constitutes the fellowship of the saints. Knit together in one communion by the bonds of a transforming faith, they seek whatsoever will result in virtuous and godly living. They know that sacrifice is the key to service and that service is the lodestone of unspeakable joy. Unfeigned love of God and men marks us for their train.

Prayer: Heavenly Father, help us to be worthy to tread where the saints have trod. Amen.

6 *Eleventh Sunday in Kingdomtide.* Scripture readings: Phil. 1:3-11; Matt. 18:21-35.

Forgiveness is no incidental qualification for entrance into the kingdom. To forgive is not only to understand men's needs; it is to see the potentials of their souls. Thus it is to provide them with ever-increasing opportunities to serve the Lord in the ways which they know best. We must provide these opportunities in two ways: first, by making them realize that we do not hold their mistakes against them; second, by indicating that we expect something worthwhile of them. Forgiveness is more than forgetting. Forgiveness is expecting. But it is the kind of expectation which *love* fosters because it is looking for that which is good. Obviously this is what Jesus meant when he said of the woman who anointed his feet: *Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.* In short, forgiveness is one of the most vital qualities we can possess because it reflects God's love and faith toward his people.

Prayer: O Lord our God, make thy people one. Whatever be our differences, may we ever realize that we are all one in Christ Jesus; and may the blessed bond of union between believers be increasingly strengthened; through the same Jesus Christ our Lord. Amen.

13 *Twelfth Sunday in Kingdomtide.* Scripture readings: Phil. 3:17-21; Matt. 22:15-22.

It is said that those who are well acquainted with China can tell the province from which a native comes by the dialect which he speaks. In a very real sense, therefore, the individual's language identifies him. Possibly the Apostle Paul had something of this in mind when he declared: *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. . . . For our conversation is in heaven.* Can men tell that we belong to God's kingdom by the manner of our conversation? With what spiritual experiences does our language identify us? What nativity does it indicate to others as they hear us speak? *Out of the fullness of the heart the mouth speaketh.*

Prayer: Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer. Amen.

20 *Thirteenth Sunday in Kingdomtide.* Scripture readings: Eph. 5:15-21; Luke 10:23-37.

An ancient philosopher once said, "We live in deeds, not years." Edwin Arlington Robinson repeated the thought when he wrote: "Years are not life; years are the shells of life, and empty shells when they hold only days and days and days." Jesus knew that we must crowd every minute with service for God. Not how long we live but how well is what truly matters. And how well we live depends upon our appraisal of what is vital and needful. *See then that ye walk circumspectly, not as fools but as wise, Redeeming the time, because the days are evil.* We should all take seriously to heart the little girl's birthday greeting to her grandfather: "Happy birthday, granddad; and may you live every day of your life."

Prayer: O God, teach us so to number our days and order our lives that we shall truly redeem the time for Christ's sake. Amen.

24 *Thanksgiving Day.* Scripture readings: II Cor. 9:6-11; Matt. 7:7-12.

Christ always associated thanksgiving with sacrificial service. For him gratitude was not an expression but a continuing experience. So it could not be simply a paean to the past, no matter how lovely its song. It was rather a recognition of power for the present and the future. Material things will change and fade and pass away. Spiritual forces will not only abide but will actually grow stronger with the years. So we should be thankful that we have a spiritual cause by which to live, a spiritual destiny toward which to move. Unhappy are the purposeless people of the world. Forlorn are those who drift aimlessly toward they know not what. Happy are they who have a great purpose to link them to God. It is significant that upon the verge of Gethsemane and Calvary Jesus *took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you.* He was grateful for the opportunity to serve God and men even at the price of the Cross! We should thank God that our deepening spiritual experiences are constantly increasing our moral obligations. For herein *we shall be like him.*

Prayer: O God, Father of mercies and author of all good, whose providence for thy children never faileth, and whose continual blessings are unnumbered; grant that with devotion and gratitude we may live in the fellowship of work and the brotherhood of thy family, enjoying thy bounty with rejoicing hearts; through Jesus Christ our Lord. Amen.

preview of methodism

Launched last April, this new department giving a Preview of Methodism is being continued as THE PASTOR enters its thirteenth year of publication. The purpose of this section of the magazine is to give pastors information on plans, activities, and new published materials of The Methodist Church as a whole—information that will be useful in the work of the local church.

Each month we expect to present a concise picture of Methodism in the two months just ahead. This month and next, for example, most fall annual conferences will be held. They are listed on page 31. The seventy-eight mass meetings that will initiate the year of Our Faith in the Advance for Christ and His Church are scheduled for the period between September 29 and November 2. A complete schedule may be found on page 32. Descriptions of new published materials on World Service, evangelism, Christian education, and other activities for which the general boards of the church are responsible will appear from time to time in these pages.

Preview of Methodism has been started as a service to pastors. We invite letters from our readers commenting on the usefulness of this department and on the type of information published.—*Ed.*

Our Faith Booklets

Booklets on Our Faith will be made available at each of the 78 mass meetings that will open the Year of Our Faith, first phase of the Advance for Christ and His Church, according to information coming from the office of the Advance. Coming in sets of eight, the booklets contain statements of the Christian faith prepared under the direction of the Council of Bishops, and published by The Methodist Publishing House.

All pastors and district superintendents presumably have received instructions concerning the sale and promotion of the booklets. They will be available in bookstores probably this month, it has been announced.

Price of the set of eight booklets is 75 cents in regular binding, and a limited supply in cloth binding will be made available at $2 a set.

Order from The Methodist Publishing House serving you, or from the Service Department, Box 871, Nashville, Tenn. Single copies 15 cents; in dozen lots, 7 cents each.

CHILDREN AND WORLD SERVICE

When Children Give 1949-1950 is the title of a new illustrated folder prepared especially for primary and junior children. Issued by the Joint Department of Missionary Education and the Division of the Local Church, it is recommended for use during the study of "Japan" or "Migrants" in the current church school year.

The pictures show some of the things that happen in Japan and among migrants in this country when church school students bring their offerings for World Service for the Children's Service Fund.

Guild Weekends

As a part of the program of the Wesleyan Service Guild for gainfully employed women of the church and community, Guild Weekends have been developed. These are conferences making use of the program, promotion, and Advance materials of the Woman's Society, with adaptations for employed women whose hours of work make it impossible, as a rule, for them to co-operate in the mid-week district and conference meetings and summer schools of the Woman's Society.

The Guild Weekend usually begins on Friday evening or Saturday morning. It combines recreation, information, and inspiration, making use of both Guild and Woman's Society leadership.

Guild Weekends were set for August and September this year. The schedule of conference guild meetings for September follows:

Sept. 9-10—*Detroit.* Lake Huron Camp, Port Huron, Mich.
Sept. 10-11—*Central New York.* Casowasco, Auburn, N. Y.
Sept. 10-11—*Philadelphia.* Carson-Simpson Farm, Willow Grove, Pa.
Sept. 10-11—*Pittsburgh.* Jumonville, Uniontown, Pa.
Sept. 10-11—*Central Texas.* Glen Lake Camp, Glen Rose, Texas.
Sept. 17-18—*Rock River.* Methodist Campgrounds, Des Plaines, Ill.
Sept. 24-25—*Iowa-Des Moines.* Ahquabi State Park, Indianola, Iowa.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Sept. 20-21—Commission on World Service and Finance, Congress Hotel, Chicago, Ill. (Preceded by committee meetings on Sept. 19)
Oct. 3-7—Mississippi Pastors' School. Seashore Methodist Assembly, Biloxi, Miss. Dean, C. H. Gunn, Meridian, Miss.
Oct. 26-30—National Student Work Seminar, McKendree Methodist Church, Nashville, Tenn.
Nov. 5-6—Seventy-fifth Anniversary celebration of Centenary Junior College, Hackettstown, N. J. Sermon by Bishop Oxnam on Nov. 6.
Nov. 7-11—Florida Pastors' School, Lake Alfred Hotel, Lake Alfred, Fla. Dean, Charles Thrift, Florida Southern College, Lakeland, Fla.
Nov. 8-10—Commission on World Peace (Place to be announced)
Nov. 17-22—Methodist Conference on Christian Education, Pantlind Hotel, Grand Rapids, Mich. Alva I. Cox, Akron, Ohio, President. For information write the secretary, Florence Teague, Box 871, Nashville 2, Tenn.
Nov. 21-24—Thirtieth annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill., Subject: "Fruits of Faith." For information write J. Richard Spann, 810 Broadway, Nashville 2, Tenn.
Nov. 26-Dec. 2—Conference Secretaries of Evangelism, Philadelphia, Pa. City-wide evangelistic mission. Bishop Corson.
Nov. 28—Joint Committee on Public Relations for Methodist Educational Institutions, Philadelphia, Pa.
Nov. 29—Executive Committee, Board of Education, Philadelphia, Pa.

BIBLE BACKGROUND

New source materials to help teachers make Bible lands and Bible times more real are scheduled for release in October by the Board of Education. They are 35 mm. color slides taken in Palestine in 1947 by John C. Trevor of the International Council of Religious Education.

Color sets include the following titles: "A Walk Around Jerusalem," "Bethlehem," "From Jerusalem to Jericho," "Jerusalem, The Holy City," "Villages of Palestine," "Seasons of Palestine," "Arts and Crafts of Palestine," "A Flight into Egypt," and "The Archaeology of Palestine."

These resources, scheduled for release October 1, are to be catalogued and distributed by The Methodist Publishing House. Write to the House serving you for the new film catalogue, *The Projector.*

Leaflet on Evangelism

The World Service Boards and Agencies have supplied pastors of churches with a leaflet for circulation this month entitled "A Personal Word to You, Mr. and Mrs. Church Member, and Miss Church Member." The leaflet presents information about the work of the Board of Evangelism.

Something of the aim of evangelism is told, and Disciplinary paragraphs on the Board of Evangelism are given. This is one of the regular World Service mailing pieces that are issued for Fourth Sunday emphasis.

Plans are being made to re-issue the World Service Certificate of Recognition to churches meeting or exceeding, year by year, their apportionments of World Service giving. The certificate is designed and lithographed for framing, with a gold and black seal for each year of the quadrennium. It is expected that these awards will be made to local churches by district superintendents.

SYMBOLS AVAILABLE

Symbols of the Advance have been produced in various forms for use by pastors and laymen. Some of the forms are: celluloid buttons, transparencies for projection in 2" by 2" Kodaslide mounts, electrotypes for letterheads and publicity material, stencil insets for duplicating machines, and *decals*. For further information write to the Advance Office, Room 307, 740 Rush St., Chicago 11, Ill.

NEW TEMPERANCE WORKER

Charles H. Dubra was recently chosen Associate Field Worker for temperance work in the Central Jurisdiction, it has been announced by the Board of Temperance. He will serve with A. R. Howard, who has been carrying on alone the work in his jurisdiction.

Dubra, born in Moss Point, Mississippi, holds degrees from Claflin College, Orangeburg, South Carolina, and Boston University. He has served as pastor and district superintendent in the Mississippi Conference, and was a member of the General and Central Jurisdictional Conferences in 1948.

FAMILY FILM READY

A new sound filmstrip entitled *Family on Trial*, by Pauline Mudge, has been produced by the Board of Education. Photographs are by Henry Doody. The film has been prepared primarily for parents, but will be useful with youth and adult classes in the church school, it has been announced.

Purchase price of the black and white filmstrip and discussion guide, with two double-faced 78 RPM records, is $10.

Rental of the filmstrip, records, and guide is $2.50, with transportation extra. Order from The Methodist Publishing House serving you.

Closely Graded Courses

Big news for church-school teachers is that new closely graded courses for primary children and for intermediate boys and girls are now ready, and should be ordered for use beginning with the first Sunday in October. Both courses are completely new: lesson units, writers, pictures, and format.

Pupils' materials for primaries will be issued as books, which are to become a part of the child's own permanent library. They will be used in the church school under the guidance of the teacher, but they will also be valuable in the home as devotional material.

The last ten or twelve pages in each pupil's book carry specific help for the parents, with suggestions as to what objectives are to be sought each quarter. Titles of the three courses are *My Book for Home and Church* (Course I); *My Book About God's World* (Course II); *Let All the People Praise Thee* (Course III).

There are also teachers' texts and large four-color teaching pictures, most of them newly painted for today.

The three-year course of materials for intermediates presents a well-balanced "diet" including emphasis on Bible, church, worship, the life of Jesus, personality development, world brotherhood, and social action. The pupils' materials were written and used experimentally for a year before final revisions were made.

In addition to reading books there will be illustrated guidebooks for pupils containing suggestions about activities for home, church, and school; leaders' guides; and counselors' guides. Outstanding also are 36 (17 by 19 inches) original paintings, in color in sets of 12, and a set of 25 two-by-two-inch Kodachrome slides on the Life of Jesus, chosen from the great paintings of the centuries.

NEW TABLE GRACES

Grace at Mealtime is the title of a new leaflet issued by the Department of the Christian Family, Methodist Board of Education. This is a free leaflet for distribution to officers and teachers of the church school. It is also available in quantities at 70 cents per hundred and 15 cents per dozen, cash to accompany orders, Box 871, Nashville, Tenn.

Annual Conferences

Sept. 14-18—*Tennessee.* First, Columbia, Tenn. Bishop Kern. Host, P. F. Lanius, 222 W. 7th St., Columbia, Tenn.

Sept. 17-21—*Missouri.* Cameron, Mo. Bishop Holt. Host, A. C. Runge, 306 W. Fourth St., Cameron, Mo.

Sept. 21-26—*Western North Carolina.* Centenary, Winston Salem, N. C. Bishop Harrell. Host, Mark Depp, Box 608, Winston Salem 1, N. C.

Sept. 21-25—*West Virginia.* Christ, Charleston, W. Va. Bishop Wicke. Host, J. C. Hoffman, 2018 Kanawha Blvd., Charleston 1, W. Va.

Sept. 22-27—*New Jersey.* First, Ocean City, N. J. Bishop Corson. Host, A. L. Gongloff, 728 Wesley Ave., Ocean City, N. J.

Sept. 24-28—*Southwest Missouri.* St. Paul's, Springfield, Mo. Bishop Holt. Host, H. O. Isbell, Box 1356, S. S. Station, Springfield, Mo.

Sept. 28-Oct. 2—*Central Alabama.* Metropolitan, Montgomery, Ala. Bishop Bowen. Host, O. R. Flournoy, 352 Holt St., Montgomery, Ala.

Sept. 28-Oct. 2—*Holston.* Central, Knoxville, Tenn. Bishop Kern. Host, R. O. Eller, 201 E. 3rd Ave., Knoxville 17, Tenn.

Sept. 28-Oct. 2—*Pittsburgh.* Emory, Pittsburgh, Pa. Bishop Wicke. Host, W. S. Boyd, Highland and Rippy Ave., Pittsburgh 6, Pa.

Oct. 4-9—*Central Kansas.* Trinity, Hutchinson, Kan. Bishop Dawson. Host, A. W. Murray, 105 E. 16th St., Hutchinson, Kansas.

Oct. 5-9—*East Tennessee.* Wiley Memorial, Chattanooga, Tenn. Bishop Shaw. Host, J. R. Washington, 504 Lookout St., Chattanooga, Tenn.

Oct. 11-14—*Saint Louis.* St. John's, St. Louis, Mo. Bishop Holt. Host, Albea Godbold, 5000 Washington St., St. Louis 8, Mo.

Oct. 11-16—*West Texas.* St. Paul, Dallas, Tex. Bishop Brooks. Host, I. B. Loud, 1814 Good St. N., Dallas 4, Texas.

Oct. 12-17—*Virginia.* The Mosque, Richmond, Va. Bishop Peele. General Chairman, W. C. Gum, 409 E. Grace St., Richmond, Va.

Oct. 13-16—*Savannah.* Asbury, Savannah, Ga. Bishop Bowen. Host, J. H. Taggart, 914 West 38th St., Savannah, Ga.

Oct. 18-23—*Texas.* Mt. Vernon, Houston, Tex. Bishop Brooks. Host, L. V. Winfield, 2723 Burnett St., Houston 3, Texas.

Oct. 25-30—*North Alabama.* East Lake, Birmingham, Ala. Bishop Purcell. Host, L. W. Collins, Box 4095, Birmingham 6, Ala.

Oct. 25-30—*South Carolina.* Bethel, Charleston, S. C. Bishop Harrell. Host, J. F. Lupo, 207 Calhoun St., Charleston 10, S. C.

Oct. 26-30—*Atlanta.* Heck Chapel, Griffin, Ga. Bishop Bowen. Host, A. C. Epps, Jr., 202 E. Broad St., Griffin, Ga.

Nov. 1-6—*Louisiana.* Wilton, Alexandria, La. Bishop Brooks. Host, C. E. Castain, 1516 Turner St., Alexandria, La.

Nov. 2-6—*North Carolina.* Saint Home, Winston Salem, N. C. Bishop Shaw. Host, H. W. Phillips, 360 Dixie Broadway, Winston Salem 6, N. C.

Nov. 2-6—*North Carolina* (SE). Steele Street, Sanford, N. C. Bishop Peele. Host, R. G. Dawson, Sanford, N. C.

Notes on Evangelism

All pastors and committees on Membership and Evangelism are asked by the Board of Evangelism to send the official "letters of notification" called for by the *Discipline* (See Par. 130), using the blanks available from The Methodist Publishing House. This should be done in September.

Sunday, September 25, is the day for the regular fall "See You in Church Sunday" church-loyalty visitation, looking toward full attendance on World-Wide Communion Sunday and the Sundays thereafter.

The September-October issue of the *Upper Room* is an international edition written by natives of scores of countries throughout the world. The only American who writes in this edition is John R. Mott.

PICTURES FOR CHILDREN

The Department of Christian Education of Children, General Board of Education, is co-operating with other denominations and the World Council of Christian Education in a plan for making religious pictures available for use overseas. The price for a set of Old Testament pictures and a set of New Testament pictures for overseas is $1.

These can be designated for other countries but *not to individuals or for use in this country.* Sunday school classes and vacation church school groups will be interested in this opportunity for service.

An illustrated folder giving further details about the project may be secured upon request to the Department of Christian Education of Children, Box 871, Nashville, Tenn.

PASTORAL LEADERS COURSE

A new group of advanced studies leading to the Master of Arts degree in Pastoral Leadership is now being offered by the College of the Pacific, Stockton, Cal., through the department of Religious Education.

This new group of studies is in no sense a refresher course. Declares Frank A. Lindhorst, director of Christian Community Administration in the College: "We are not a theological seminary. Rather, having the resources in faculty already in the school—Department of Religious Education and others—we are endeavoring to help the minister in service with the practical angles."

Any theological school graduate or college graduate who has completed the conference course of study or its equivalent may qualify to enter the program.

Advance Mass Meetings

Sept. 29—*Jackson, Miss.* Bishop Franklin; Guest Bishops Baker, Reed.
Sept. 30—*Grenada, Miss.* Bishop Franklin; Guest Bishops Baker, Reed.
Oct. 3—*Raleigh, N. C.* Bishop Peele; Guest Bishops Oxnam, P. E. Martin.
Oct. 3—*St. Louis, Mo.* Bishop Kelly; Guest Bishops Brooks, W. A. Smith.
Oct. 3—*Milwaukee, Wis.* Bishop Northcott; Guest Bishops W. C. Martin, Short.
Oct. 4—*Madison, Wis.* Bishop Northcott; Guest Bishops W. C. Martin, Short.
Oct. 4—*Jacksonville, Fla.* Bishop Bowen; Guest Bishop Purcell.
Oct. 4—*Fort Dodge, Iowa.* Bishop Brashares; Guest Bishop Wicke.
Oct. 5—*Chicago, Ill.* Bishop Magee; Guest Bishops Corson, Brooks.
Oct. 5—*Chicago, Ill.* Bishop Kelly; Guest Bishops Brooks, W. A. Smith.
Oct. 5—*Eau Claire, Wis.* Bishop Northcott; Guest Bishops W. C. Martin, Short.
Oct. 5—*Fort Dodge, Iowa.* Bishop Brashares; Guest Bishops Kern, Wicke.
Oct. 6—*Sumter, S. C.* Bishop Bowen; Guest Bishops Baker, Straughn.
Oct. 6—*Atlantic, Iowa.* Bishop Brashares; Guest Bishops Holt, Harrell.
Oct. 6—*Sioux Falls, S. D.* Bishop Cushman; Guest Bishops Ledden, Tippett.
Oct. 7—*Mt. Pleasant, Iowa.* Bishop Brashares; Guest Bishops Holt, Harrell.
Oct. 7—*Minneapolis, Minn.* Bishop Cushman; Guest Bishops Ledden, Tippett.
Oct. 7—*Decatur, Ill.* Bishop Magee; Guest Bishops Corson, Brooks.
Oct. 10—*Montgomery, Ala.* Bishop Purcell; Guest Bishops Wicke, Phillips.
Oct. 10—*Akron, Ohio.* Bishop Werner; Guest Bishops Watkins, Tippett.
Oct. 10—*Knoxville, Tenn.* Bishop Kern; Guest Bishops Peele, Moore.
Oct. 11—*Nashville, Tenn.* Bishop Kern; Guest Bishops Phillips, Moore.
Oct. 11—*Springfield, Ohio.* Bishop Werner; Guest Bishops Brashares, Watkins.
Oct. 11—*Detroit, Mich.* Bishop Reed; Guest Bishops Harrell, Tippett.
Oct. 11—*South Bend, Ind.* Bishop Raines; Guest Bishops W. C. Martin, A. F. Smith.
Oct. 11—*Los Angeles, Calif.* Bishop Baker; Guest Bishops Oxnam, W. A. Smith.
Oct. 12—*Findlay, Ohio.* Bishop Werner; Guest Bishops Phillips, Moore.
Oct. 12—*Baltimore, Md.* Bishop Shaw; Guest Bishops Wicke, Kennedy.
Oct. 12—*Muncie, Ind.* Bishop Raines; Guest Bishops W. C. Martin, A. F. Smith.
Oct. 13—*Cambridge, Ohio.* Bishop Werner; Guest Bishops Phillips, Moore.
Oct. 13—*Rochester, N. Y.* Bishop Ledden; Guest Bishops Kelly, P. E. Martin.
Oct. 13—*Worcester, Mass.* Bishop Lord; Guest Bishops Brashares, Short.
Oct. 13-16 (During Annual Conference) *Richmond, Va.* Bishop Peele; Guest Bishops Kennedy, Kern.
Oct. 13—*Bloomington, Ind.* Bishop Raines; Guest Bishops W. C. Martin, A. F. Smith.
Oct. 13—*Grand Rapids, Mich.* Bishop Reed; Guest Bishops Harrell, Tippett.
Oct. 14—*Bristol, Va.-Tenn.* Bishop Kern; Guest Bishops Wicke, Kennedy.
Oct. 14—*Utica, N. Y.* Bishop Ledden; Guest Bishops Kelly, P. E. Martin.
Oct. 14—*Portland, Me.* Bishop Lord; Guest Bishops Brashares, Short.
Oct. 14—*Phoenix, Ariz.* Bishop Baker; Guest Bishops Oxnam, W. A. Smith.
Oct. 17—*Little Rock, Ark.* Bishop P. E. Martin; Guest Bishops Dawson, Purcell.
Oct. 18—*Fort Worth, Tex.* Bishop W. C. Martin; Guest Bishops Cushman, Werner.
Oct. 18—*Baltimore, Md.* Bishop Flint; Guest Bishops Franklin, Northcott.
Oct. 18—*Houston, Tex.* Bishop Brooks; Guest Bishops Cushman, Werner.
Oct. 18—*Houston, Texas.* Bishop A. F. Smith; Guest Bishops Ledden, Lord.
Oct. 18—*Charlotte, N. C.* Bishop Harrell; Guest Bishops Wicke, Brashares.
Oct. 18—*Great Falls, Mont.* Bishop Phillips; Guest Bishops Holt, Magee.
Oct. 18—*Seattle, Wash.* Bishop Kennedy; Guest Bishop Shaw.
Oct. 19—*Billings, Mont.* Bishop Phillips; Guest Bishops Bloomfield, Magee.
Oct. 19—*Philadelphia, Pa.* Bishop Corson; Guest Bishops Raines, Short.
Oct. 19—*Alexandria, La.* Bishop P. E. Martin; Guest Bishops W. A. Smith, Purcell.
Oct. 19—*Lubbock, Tex.* Bishop W. C. Martin; Guest Bishops Cushman, Werner.
Oct. 19—*Lewiston, Pa.* Bishop Flint; Guest Bishops Franklin, Northcott.
Oct. 20—*Portland, Ore.* Bishop Kennedy; Guest Bishop Shaw.
Oct. 20—*Charleston, W. Va.* Bishop Wicke; Guest Bishops Brashares, Short.
Oct. 20—*Albany, N. Y.* Bishop Oxnam; Guest Bishops Dawson, Raines.
Oct. 20—*San Antonio, Tex.* Bishop A. F. Smith; Guest Bishops Ledden, Lord.
Oct. 20—*Scranton, Pa.* Bishop Corson; Guest Bishops Kelly, Holt.
Oct. 20—*Lexington, Ky.* Bishop Watkins; Guest Bishops Reed, Kern.
Oct. 21—*Denver, Colo.* Bishop Phillips; Guest Bishops Magee, Werner.
Oct. 21—*New York, N. Y.* Bishop Oxnam; Guest Bishops Dawson, Raines.
Oct. 24—*St. Louis, Mo.* Bishop Holt; Guest Bishops Franklin, Brashares.
Oct. 25—*Sacramento, Calif.* Bishop Tippett; Guest Bishops Magee, Werner.
Oct. 25—*Pittsburgh, Pa.* Bishop Wicke; Guest Bishops Northcott, Watkins.
Oct. 25—*Lincoln, Neb.* Bishop Dawson; Guest Bishops Cushman, Shaw.
Oct. 25—*Oklahoma City, Okla.* Bishop W. A. Smith; Guest Bishops Kennedy, Lord.
Oct. 26—*Kansas City, Mo.* Bishop Holt; Guest Bishops Franklin, Brashares.
Oct. 26—*Birmingham, Ala.* Bishop Purcell; Guest Bishops P. E. Martin, Baker.
Oct. 27—*Atlanta, Ga.* Bishop Moore; Guest Bishops Northcott, Phillips.
Oct. 27—*Orlando, Fla.* Bishop Short; Guest Bishops Flint, Corson.
Oct. 27—*Charleston, S. C.* Bishop Harrell; Guest Bishops A. F. Smith, Hammaker.
Oct. 27—*Fresno, Calif.* Bishop Tippett; Guest Bishops Magee, Werner.
Oct. 27—*Hutchinson, Kan.* Bishop Dawson; Guest Bishops Cushman, Shaw.
Oct. 28—*El Paso, Tex.* Bishop W. A. Smith; Guest Bishops Kennedy, Lord.
Oct. 28—*Macon, Ga.* Bishop Moore; Guest Bishops Northcott, Phillips.
Oct. 28—*Miami, Fla.* Bishop Short; Guest Bishops Flint, Corson.
Oct. 28—*Paducah, Ky.* Bishop Watkins; Guest Bishops Reed, Holt.
Nov. 1—*New Orleans, La.* Bishop Brooks; Guest Bishops Oxnam, Baker.
Nov. 2—*Winston Salem, N. C.* Bishop Shaw; Guest Bishops Holt, Watkins.

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

LITURGY, CHURCH UNION

CHARLES S. ARNOLD • *Moorpark, Calif.*

Please continue to give ample space to articles on liturgy. Mr. Haas' article on Wesleyan communion hymns [June, p. 20] was good. I used the paraphrase on the Gloria in Excelsis on Trinity Sunday communion, and found it to be very good.

Isn't it about time to hear once more from R. P. Marshall of Florida?

Episcopal Bishop Stoney's article ["An Approach to Unity," June, p. 2] was good, too. Let's work for that union.

MORE ON SEMINARY TRAINING

S. E. HENDERSON • *Granite, Okla.*

I have richly profited from every issue of your fine magazine. I like that page "Your Right To Say It." I have been following the discussion about our seminaries. In the last issue [June, p. 33] the Reverend Gillet Bechtel, Phoenix, Arizona, suggests that seminaries should not stress techniques of parish work, but should enrich the intellects of the young ministers, and send them out into life humble-spirited and with the attitudes of learners in the larger school of life. There they can work out their own techniques and methods.

This I think is a splendid suggestion.

I will venture to make another suggestion. Would not our seminary professors be doing the young men—and the church—a priceless service by laying greater emphasis on the prayer life. This sounds like a very familiar and commonplace statement. Maybe that is why it ought to be said. Roman Catholic seminaries acquaint the theologs with the disciplines of prayer.

Our seminarians know much these days of administration and organization, of the mechanics of this business. Even in counseling I fear there is a tendency toward dependence on a mechanistic psychology. Our young men need to know less of Freud and Jung and more about their own inner heart and life. Maybe it would stop the selfish struggle for high places in the ecclesiasticism.

The church has a right to expect that these young ministers should know Christ. John Wesley studied under William Law. The first ten years of his ministry were spent in a quest for a certain knowledge of the living Christ. There is no plainer instance of God's hand in men's affairs than the train of events that threw him in contact with the Moravians.

He had the Aldersgate experience. Afterwards he wrote a letter to his old teacher, William Law. "I beseech you, sir, by the mercies of God, to consider deeply and impartially whether the true reason of your never pressing this upon me was not this, that you never had it yourself."

Let us work for our seminaries, and support them. We know there are fine men in the professorships who love Jesus and who labor to correct the faults. Let us give our love to them, and pray for them.

FORMAT COMMENDED

DAVID A. DENSLOW • *the Methodist Church, Orange City, Fla.*

John H. Sandmeyer's "Pledge Your Budget by Mail" [July, p. 11] is most interesting and I commend him.

But particularly I commend *you* for two reasons: (1) You put the entire article on one sheet of paper; and (2) your pages are only 8½ inches wide. These two facts make it easy for me to tear out the article and mail it to the chairman of my finance committee. I notice, too, that most of your articles appear on both sides of a single sheet, making it easy to clip them for either mailing or filing. I hope you will continue this careful attention to the ultimate effective use of your delightful magazine.

TOO MANY PUBLICATIONS

PAUL REDFEARN • *First Methodist Church, Bartow, Fla.*

. . . You are giving us a good professional magazine without the offensive denominational bias, and yet it makes a real contribution to our Methodist way of doing things.

I am sure that every man—almost everyone—in the active pastorate wonders why our church cannot concentrate on fewer publications and make them worth-while. . . . I like the recent development of THE PASTOR, and I hope that we can create enough sentiment to force all the secretaries to co-operate and not launch a new publication every time they have an idea.

WHAT THEY SAY ABOUT *THE PASTOR*

CHARLES P. SHULHAFER • *the Methodist Church, Habana, Cuba*

Among the thrilling joys of beginning a challenging new work for my Lord and my Church in the land of Cuba was the receipt of my copy of THE PASTOR. What an intellectual and spiritual feast it afforded! I left not a crumb. Thanks for the remarkable way you provide a "divine journalism" of rich insights and hopeful horizons. God bless you.

DANIEL KAIPER • *Fillmore Methodist Church, Fillmore, N. Y.*

. . . How I did enjoy and benefit from the June issue! The articles are well chosen, and I feel that much good will come from the extra work you are now putting into this magazine. This is truly in the spirit of the Advance.

C. L. LEWIS • *St. Paul's United Church, Windsor, Ontario*

I would not be without THE PASTOR for a great deal; so I gladly enclose payment for extension of my subscription. . . .

G. ADOLF KOCH • *Chaplain (1st Lt.) USA, Carlisle Barracks, Pa.*

Inclosed is my check . . . in payment for two-year subscriptions for the following [six] chaplains. I called the attention of these chaplains to your special introductory offer announced in the April issue. I have been a subscriber to THE PASTOR for some time, as you know. It is interesting that none of these ministers is a Methodist, but we know a good publication when we see it. . . .

CARL HUDSON • *the Methodist Church, Kirkland, Texas*

. . . I am a young pastor and have not been able to visit other churches to see how other preachers work. THE PASTOR is a valuable aid as I labor to carry on the program of my church. I would not be without it. From its pages I get much of the information that enables me to be a better pastor. . . .

W. L. STAFFORD • *Oak Harbor, Ohio*

Your magazine is just what I have been looking for, for a long time. It is modern, practical, specific—not loaded with "parsonese" nor padded with generalities, not complacent and useless, not smug and overly pious. It is virile.

The Fountain

THOUGHT FOR WORLD COMMUNION

Redemption is for the whole of mankind, and not for some part of it only. It is not the selection of a few for salvation, while the rest are abandoned to their fate.

—Lewis Maclachlan, in *Defeat Triumphant* (Henry Regnery Co.)

A BRIGHT HALF-TRUTH

Someone has observed that we preachers frequently say that children are the hope of the new age. It is one of our bright half-truths. Is it really very bright? Children are children and, in their early years at least, helpless. Helplessness is not generally hopefulness. My friends, not the children, but the parents are the hope of the world, or its despair. Hence, our partnership as parents in the discipline and guidance of the children matters tremendously.

—David A. MacLennan, in *No Coward Soul* (Oxford University Press)

POWER

A man who becomes rich is like a man who exchanges a bicycle for a powerful car. A car can be very useful. You can do a lot more good work with a car than with a bicycle. You can give others a lift along the dusty road. But you are a far more dangerous person. You can injure others and land yourself in the ditch, hurt even to death.

—Leslie D. Weatherhead, in *When the Lamp Flickers* (Abingdon-Cokesbury Press)

EYES THAT DO NOT SEE

Imagine a clear, crisp sunny fall day. Two men are walking on the street. The lovely day is everywhere, equally for these men. One of them looks to the hills in the distance, rejoices in the glorious sunshine, breathes deeply of the wine-like air, and thinks how good it is to be alive. But the other man is carrying a bitter resentment in his heart. Perhaps he has only a paltry half million to live on when by rights he should have a million! He can't get this cruel injustice off his mind. He gives no attention to the beauty of the day. Though it is everywhere, it does him no good. If you asked him what the day was like, he wouldn't know. In a real sense the uplifting beauty of the day is not there for him.

—Donald J. Campbell, in *The Adventure of Prayer* (Abingdon-Cokesbury Press)

TRUTH IS NOT A FOOTBALL

. . . The Christian minister has much more at stake in the cause of truth than does the philosopher. For to the minister truth is not just an academic football to be kicked about on playing fields of such elevation that the air is too rarefied for any but the acclimated to breathe, and the rules of the game so highly technical and involved that only the professionally trained may participate; rather, truth is related to the whole business of living. Philosophy's concern for truth grows primarily out of its interest in knowledge. Religion's concern for truth grows primarily out of its interest in the abundant life, which, while it includes knowledge, embraces a great deal else besides.

—Harold Cooke Phillips, in *Bearing Witness to the Truth* (Abingdon-Cokesbury Press)

FOR WOULD-BE EVANGELS

The disciple winner must be an incurable optimist.

—Gaines S. Dobbins, in *Evangelism According to Christ* (Harper & Bros.)

SOMETHING TO PROMOTE

Only God can finally quicken man's need for fellowship into an active sense of *want*, but the Church can at least avoid scandalizing people by quarreling in public, and at best exhibit the kind of family feeling that makes people wish they belonged to that family.

—Walter M. Horton, in *The Church's Witness to God's Design*—The Amsterdam Assembly Series (Harper & Bros.)

OUR SUNDAY GESTURE

If Protestantism is to win America it must take up the religious education of its children with the same seriousness which characterized its churches before the public school came into existence. Prior to a hundred years ago the whole of education was the function of the churches, and the Christian religion was a dominant interest in its curriculum. Protestantism too complacently shifted its responsibility to the public school, and fell under the illusion that its mere gesture toward religious education in the Sunday school would be sufficient. It is now all too apparent that this was a tragic mistake. The former sense of church responsibility must now be restored.

—Charles Clayton Morrison, in *Can Protestantism Win America?* (Harper & Bros.)

AMERICAN ACTIVITY

In the State of Colorado in 1944 a special session of the legislature was called to consider a bill to outlaw the holding of property by all persons of Japanese origin. It appeared to have a chance of being passed. In the first hours of the debate a legislator named Hill, so recently discharged from the army he was still in uniform, spoke against the bill. He had been warned that he was committing political suicide but he said: "I am just as willing to die a political death as I am to die in battle to preserve American freedom." After that, the reporter says, the campaign "sputtered and went out like a wet fuse." The word which makes the difference between good and evil in a political controversy can be spoken. The spirit which seeks the real good lives a precarious life in the world of snarling predatory interests; but it lives.

—Daniel Day Williams, in *God's Grace and Man's Hope* (Harper & Bros.)

PROFANATION

There is nothing more tragic in this world than the misdirection of man's capacity for love and sacrifice. It is like the old story in the Book of Daniel, which tells how the heathen monarch made a great feast, and when the wine began to

inflame the guests, sent for the sacred vessels taken from the Temple of Jerusalem, that had been used for Jehovah's worship; and (as the narrative says, with a kind of shudder at the profanation) "They brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods." So this heart of mine, which, as I said, has the Master's initials and His arms engraven upon it, in token that it is His cup, I too often fill with the poisonous and intoxicating draught of earthly pleasure and earthly affections; and as I drink it, the madness goes through my veins, and I praise gods of my own making instead of Him Whom alone I ought to love.

—From *The Best of Alexander Maclaren*, Gaius Glenn Atkins, ed. (Harper & Bros.)

PREACHING AND THEOLOGY

Theology and the teaching of the catechism are not the proper means for awakening faith; the proper means for that is the preaching of the Word. But in all true preaching there is a content of correct doctrine, and theological doctrine is the connected presentation of this doctrinal content. Preaching does not spring from theology, but theology springs from preaching; but theology is necessary as an ever-renewed examination of the doctrinal content of the preaching. Preaching does not grow out of theology, but out of the preaching that has already taken place, and out of believing contact with the Scriptures. But the theological work is necessary, in order to give the correct clarity to the doctrinal content of the preaching, and to preserve it from straying in a wrong direction. Thus theology is not the basis or the root of the Church, but it is an organ of examination and clarification.

—Emil Brunner, in *Revelation and Reason* (Westminster Press)

DOES GOD HEAR?

O Lord, since eternity is Thine, art Thou ignorant of the things which I say unto Thee?

—St. Augustine, in *The Confessions*

MEETINGS ARE NOT ENOUGH

Today we are uneasy about religion because we note, with a feeling of guilt, that what should unite us has served to divide us; and that institutions that should help us to become immune to the ordinary standards of power and success have themselves made an ill-concealed surrender to those standards. With our guilty religious conscience we try to overcome disunity; we hold interfaith meetings and world congresses of religions.

—H. A. Overstreet, in *The Mature Mind* (W. W. Norton Co.)

A CHARGE AGAINST REASON

There are some things which can be objectively known. By cool computation a geometer can know that the square on the hypotenuse of a right triangle is equal to the sum of the squares on the two sides adjacent to the right angle. By detached, systematic observation and disinterested thought a botanist can determine the classification of a rare flower. But what is love? No amount of objective study could find out what love is. The words of other persons who are said to know what it is may be copied but that is not to know what love is. The behavior of a young mother who loves her baby may be observed and duly noted with all the analytical detail so dear to the hearts of some psychologists. But a sigh, a lowered head, repeated movements of the lips, a quickened pulse, and expanded veins which redden the cheeks are not love. A person who has never loved even for a moment nor to a slight degree, could see and describe all these. Yet he would not have the slightest inkling of what love is. On the other hand, the young mother, though she never heard of psychology and is not troubled by any desire to be objective, knows at once.

—L. Harold DeWolf, in *The Religious Revolt Against Reason* (Harper & Bros.)

MANDATE

Transfiguration to-day means conflict with evil forces tomorrow, and ever beyond that the haunting "terror of the shade." Plato's cave-dweller, having found for himself freedom and light, must seek the deliverance of those who are still blind and shackled.

—Edwin Lewis, in *A Philosophy of the Christian Revelation* (Harper & Bros.)

HAND IN HAND

Worship and evangelism are inseparable. Christian worship assumes that man was made for God and that he will be restless until he finds his rest in the Father. Worship places a high estimate upon man, and evangelism seeks to realize that estimate. Evangelism will not rise much higher than the atmosphere of worship in which it lives.

—Gaines S. Dobbins, in *Evangelism According to Christ* (Harper & Bros.)

THE WORD IS HERE

How shall the eternal Gospel be interpreted to the men of the tomorrow that is here? How shall it be so expressed that its relevance will be apparent and that it can perform its rightful mission? The Gospel remains the same, but in each new age it must be put into terms that are pertinent to the distinctive needs of that age. One of the preparatory papers for Whitby bore the striking title: "Waiting for the Word." In it was expressed the haunting urgent longing of our age for an authentic Word from God. That Word is already here. "The Word is near you, on your lips and in your heart (that is, the Word of faith which we preach)." Yet, as always, that Word must be expressed in convincing fashion.

—Kenneth Scott Latourette and W. Richey Hogg, in *Tomorrow Is Here* (Friendship Press)

THE YOUNGER GENERATION

It is undeniable that the young men and women now coming of age in America are for the most part not religious, realize next to no obligation to love and serve God. They are not opposed to religion; they simply do not know enough about religion to have discovered that it has relevancy to life, that it throws light on the meaning of things, that it involves anything much that is of importance to individuals or nations. . . .

—Bernard Iddings Bell, in *Crisis in Education* (Whittlesey House)

Existentialism: An Attack Upon Collective Salvation

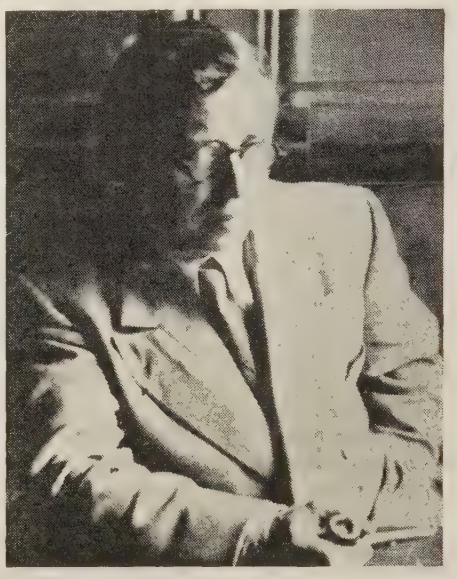
I---Jean-Paul Sartre

By WOODROW GEIER

This is the first article in a series of three, contrasting the thinking of Sartre with "authentic existentialism." Remaining articles will appear in coming issues of THE PASTOR.—*Ed.*

We do not need a village atheist nowadays. His important function can be assumed by Monsieur Jean-Paul Sartre on Broadway. M. Sartre, who is described on the book jackets and in the magazines as the founder of the philosophy of existentialism, has caused quite a stir with his plays, essays, and other writings. In Europe, both Marxists and Catholics oppose him, and Rome has placed his works upon its Index of prohibited books. Several of his plays have provided controversial grist for New York's stage, while a sizable portion of his writing has been translated into English and published in America. The up-to-date magazines—including *Life*, I hasten to add—have reported on the growing influence of existentialism, and there have been numerous reviews of M. Sartre's dramatic productions in the newspapers.

—Photo courtesy Philosophical Library



Sartre's Orestes: "I knew myself alone, utterly alone in this well-meaning little universe. . . . And there was nothing left in heaven, no right or wrong, nor anyone to give me orders. . . . Human life begins on the far side of despair."

Aside from the fact that he is a clever and engaging essayist and playwright, what is the reason for M. Sartre's vogue? It can be found, I think, in an understanding of the religious needs of men and women caught in the nightfall of a once strong social order. When carnage and death and ruin blanket your homeland, you need some austere doctrines to keep you from falling to pieces. When you are lost ethically, morally, and politically, you want a philosophy that will help you check your personal chaos. You want a philosophy of action. You insist that your religious leaders and philosophers abandon the effete speculation of Mount Olympus to give aid in the Slough of Despond and the Valley of Humiliation where you suffer. You are impatient with their illusions of objectivity—with their long, delicate, generalized thoughts on the cosmos and world history. You realize that the philosopher is also a man and must be involved in the risks of men. You think he ought to pay for his doctrines by standing up for them before the people who test them in morals and politics.

Amid the confusion of present-day France, M. Sartre has come forward with a tough (as far as it goes) philosophy of action. He tells men and women that their salvation does not rest with the collective mass but in their own individual wills. He speaks to their psychic hungers; he tells them they can defy external circumstances and shape their own destiny. He carries his philosophy into the street, to the stage, and to the lecture hall. He deigns to discuss his ideas on the political level. M. Sartre is not a philosopher of the schools. He does not write for an elite "400."

A look at M. Sartre's life story helps us understand further the fascination of his dogmas. Born in Paris in 1905, he received his degree in philosophy in 1929. He taught several years, then traveled in England, Spain, Germany, Italy, and other countries. In 1939 he was drafted into the French army and sent to Alsace as an artillery observer. When the Nazi legions overran France he was taken prisoner. After several months he escaped and returned to Paris. Discharged in the unoccupied zone, he returned to teaching in 1941. From then until the liberation of France he took part in the Resistance through the Front National. Shortly after the Nazis were driven from French soil he gave up teaching to concentrate his full time on writing and lecturing.

Some accents of the great existentialist thinkers of the nineteenth century—Kierkegaard, Dostoevsky, and Nietzsche—appear in M. Sartre's writings, but it is of Bertrand Russell that we think when we examine the Frenchman's main perspective. Existentialism, in the view of M. Sartre, is an attempt to draw together "all the consequences of a coherent atheistic position."

To Sartre, the universe appears without purpose. There is no God in heaven, no Ultimate toward whom man must strive. In anguish and loneliness, man turns up on this planet, where "human life begins on the far side of despair." He has to abandon all supernatural hopes and to make atheism livable on this strange, unfriendly earth. He is free to realize himself, free to create his own values, free to write his own moral and ethical laws. It is an old and stubborn philosophy, a cheerless, bleak thing—but a thing far superior to bourgeois complacency.

In *Existentialism*, the proponent of this ancient doctrine tells us what a universe without God or purpose implies for personal action. But before he does this, M. Sartre comes to terms with the fact that there are two types of existentialism and defines his own "more coherent type." Kierkegaard and Thomas Aquinas (if we

are to believe M. Maritain) represent Christian existentialism, while Sartre and Heidegger hold to the atheistic type. What they have in common, M. Sartre points out, is the conviction that "existence precedes essence," or that subjectivity must be the starting point. In Sartre's view this means that, first of all, man "exists, turns up, appears on the scene, and only afterwards, defines himself." Man cannot be defined by any concept; he is defined in terms of action. There is no human nature; there is only the concrete individual in a situation. Man is nothing else but what he makes of himself.

The first move of atheistic existentialism is to make every man aware of the full responsibility of his existence. Man is free. Any kind of determinism—Marxist or otherwise—is inadmissible. Man is responsible for his passions and his actions. The existentialist rejects a belief in the power of passion which fatally leads a man to certain acts. No, M. Sartre's idea of the emotions is a functional one, and he develops his thesis in *The Emotions: Outline of a Theory*, which, like *The Psychology of Imagination*, is an able contribution to the field of textbook psychology. If a man acts stupidly, if his passions are enlisted for stupid ends, the man has only himself to blame. He cannot say that environment, heredity, or some external circumstance made his actions inevitable.

What counts is man's total involvement in existence. He is a series of undertakings, the sum, the organization, "the ensemble of the relationships which make up these undertakings." When man involves himself, he becomes responsible not only for himself but for all other men. For example, if a man marries, he is involving not only himself but all humanity in monogamy. Because existentialism defines man in terms of action, it is neither a philosophy of quietism nor one of despair. It says that there is no reality except in action, and it is a most "optimistic" doctrine (strange logic!). Before the person comes alive, life is nothing. By his involvement in action the individual gives life meaning. Value is the meaning that the individual chooses.

The inevitability of man's involvement is illustrated in *The Chips Are Down*, a short novel consisting of a series of shifting scenes described in the present tense. The story is about a revolutionary factory worker and a beautiful, wealthy woman who fall in love after their death. From their shadowy realm of death (Sheol, I suppose), the two are allowed to return to their former life on condition that they must succeed in loving each other completely. They fail amid the intrigue and class warfare of a fascist state. Here we have the idea that not even death ends man's responsibility in the social struggle. Interesting theme for an atheist indeed!

An intriguing variation of this theme is developed in *No Exit*. The action of this one-act play takes place in hell, which is set up as a drawing room in Second Empire style. Here a man and two women have been sentenced because of their crimes against humanity. The man decides, "Alone, none of us can save himself or herself; we're linked together inextricably." But they cannot save themselves. All they can do is talk and torment each other. The man concludes: "So this is hell. I'd never have believed it. You remember all we were told about the torture chambers, the fire and brimstone. . . . Old wives' tales! There's no need for red-hot pokers. Hell is—other people!" The moral for church members, I suppose, is that since the preachers have quit preaching about hell, we shall have to turn to the atheistic playwrights, the war correspondents, and the atomic scientists in order to hear about it.

The Flies, a three-act drama, is a vehicle for Sartre's ideas of atheism and freedom, the existentialist version of the Orestes-Electra theme. When Orestes turns up at Argos, he walks the earth "haphazard" and "gloriously aloof," determined not to revenge the murder of Agamemnon, his father. But his talks with his sister Electra lead him into a realization of the plight of freedom in the city of his birth. They plot together. Then they murder their mother and the tyrant Aegistheus. The Furies pursue them, and anguish ravages their hearts. Electra repents of her deed and seeks the mercy of Zeus (god of flies and death) but Orestes is defiant. He finds himself "beyond remorse," because he has realized himself in free opposition to the gods. After the murder, he defies Zeus who made the mistake of creating him free. He accepts the eternal responsibility of the one who "in the fulness of time" announces the decline of Zeus: "I knew myself alone, utterly alone in the midst of this well-meaning little universe. . . . And there was nothing left in heaven, no right or wrong, nor anyone to give me orders."

M. Sartre teaches here the Superman, but his hero does not reach the tragic dimensions of Nietzsche's Zarathustra. The Frenchman leaves the tragic sense to Christians and to anti-Christians. In doing this and in declaring himself optimistic, says M. Maritain, Sartre is right. In atheistic existentialism there is nothing equal to Nietzsche; for, declares the Thomist, "This astounding renunciation of any measure of grandeur is probably the most original and most highly appreciated contribution that existentialism has made to our age."

But though there is a lack of grandeur in Sartre's doctrines, which are intended "strictly for specialists and philosophers," there is no lack of contempt for the cult of the mediocre. He shares with Nietzsche an opposition to the tyranny of the average. "To allure many from the herd—for that purpose have I come," says Zarathustra. The German poet could not glorify the nation as a whole; for him it was individuals that counted. He fought bitterly against the glorification of the populace. He hated the money-loving bourgeois, with their petty virtues and their slavish quests for comfort. Nietzsche saw how ingloriously the person could be buried and debased in the crowd.

It is interesting to see how Sartre's similar perspective on collectivity fits his analysis of a social problem like anti-Semitism. His *Anti-Semite and Jew* is a most able discussion of the question of prejudice. The phrase, "I hate the Jews," he says is shouted in chorus; for in uttering it, the individual attaches himself to a tradition and to a community—"the tradition and community of the mediocre." The mediocre have a passionate pride, and anti-Semitism is an effort to give value to mediocrity as such. It creates an "elite of the ordinary." You could substitute whatever racial term you wanted—Negro, Japanese, Mexican, Pole, or Russian—and apply M. Sartre's

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study of prejudice to the situation of racial prejudice almost anywhere. On this issue, M. Sartre the atheist is far more Christian than multitudes of church members.

M. Sartre is at his polemical best in *What Is Literature?* a work in which he, responding to the nagging of critics, defines the task of the contemporary writer in relation to a variety of social and political problems. Here he is the democrat, helping us to understand the frustrations, the fears, and the hopes of the French bourgeois writer who must address a people caught between two political giants moving toward a showdown of power: capitalist America and communist Russia. He says that literature is in essence "the subjectivity of a society in permanent revolution."

The writers of the Resistance and since have inherited a reading public for which the vacation was over and for whom torture was a daily fact. They have been called upon to create a "literature of great circumstances," and now even more heroism will be demanded of them. "It will be a long time before the holiday season comes round again." *What Is Literature?* is, in my view, M. Sartre's greatest book. One does not have to share all the author's ideas to be moved by its courage, fine scholarship, and passionate dedication to man's freedom.

But despite M. Sartre's social concern, and his insistence upon man's free will and responsibility, I am afraid that his philosophy would ultimately produce only the yawn and the sigh. The idea that personality can realize itself without God is debasing to man, as Nicolas Berdyaev has shown. Atheistic existentialism takes a cheap view of personality and a superficial view of good and evil. M. Sartre's notions, however, have a value. They can lead the person of secular mind to a deeper involvement in existentialism—on a pilgrimage from Sartre and Heidegger to Kierkegaard, Pascal, Augustine, and Paul. These notions can offer to Christians the challenge of a frank, open atheism, which would serve expertly, like heresy, to help us think.

Books by Jean-Paul Sartre:

EXISTENTIALISM, *Bernard Frechtman, trans. Philosophical Library, 92 pp., $2.75.*

THE EMOTIONS: OUTLINE OF A THEORY, *Bernard Frechtman, trans. Philosophical Library, 97 pp., $2.75.*

ANTI-SEMITE AND JEW, *George T. Becker, trans. Schocken Books, 153 pp., $2.75.*

THE CHIPS ARE DOWN, *Louise Varése, trans., Crown Publishers, 187 pp., $2.75.*

NO EXIT and THE FLIES, *English versions by Stuart Gilbert. Alfred A. Knopf, 116 pp., $2.50.*

THE PSYCHOLOGY OF IMAGINATION. *Philosophical Library, 285 pp., $3.75.*

WHAT IS LITERATURE? *Philosophical Library, 306 pp., $4.75.*

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

Signs of a Rebirth

TOWARD A REBORN CHURCH: A REVIEW OF THE ECUMENICAL MOVEMENT, *by Walter Marshall Horton. Harper & Bros., 122 pp., $1.50.*

In 1945 the W. H. Hoover Lectureship on Christian Unity was established by the Disciples Divinity House at the University of Chicago. The inaugural lecturer on this foundation was Bishop Angus Dun of Washington, D. C., who took as his subject, "Prospecting for a United Church." The second lecturer was Walter Marshall Horton, professor of Theology at Oberlin College; and his lectures are now published under the title, *Toward a Reborn Church: A Review and Forecast of the Ecumenical Movement.*

Dr. Horton first describes the beginning of the modern ecumenical movement at the World Missionary Conference held in Edinburgh in 1910, and the three main strands which stemmed from that epoch-making gathering. There is the missionary strand, finding permanent expression for its co-operation in evangelistic endeavor in the formation of the International Missionary Council in 1921. The Conferences at Jerusalem in 1928 and at Madras in 1938 grew out of this missionary strand. Secondly, there is the "Life and Work" movement, which held conferences at Stockholm in 1925 and at Oxford in 1937, at which its governing idea of federation for social action found expression. Thirdly, there is the "Faith and Order" movement, with its conferences at Lausanne in 1927 and Edinburgh in 1937, at which the diverse church traditions were re-thought.

The two latter movements were formally united in the World Council, which was officially inaugurated at Amsterdam in 1948. Dr. Horton analyzes the achievements of the Amsterdam assembly, and proceeds to consider the question of what lies immediately ahead for the Christian Church, especially in the non-Roman branches whose unity was so spectacularly manifested at Amsterdam.

Dr. Horton is convinced—as indeed were the Amsterdam delegates—that if the church is to serve the present age at all adequately, it must be reborn of God's Holy Spirit into a new vitality, creativity, and power. He notes some signs of such rebirth—for instance, in the foundation and activities of the Ecumenical Institute at Bossey, Switzerland, and in such spontaneous local movements as the Iona Community in Scotland, the Church and World Institute in Holland, and the Evangelical Academy in Bad Boll, Germany. For the churches of America, Horton suggests not merely greater activity in the field of federal and organic union, but also the establishment of ecumenical centers, one in each principal group of states, as cells of Christian power and influence. Only by such revitalization, he contends, can the Church of Jesus Christ worthily witness to her common Lord, and adequately help to lay the moral foundations for a real world order, so desperately needed today.

No bald summary such as this can give any idea of the thorough knowledge which Walter Marshall Horton displays, or of the verve with which he writes. Undoubtedly his book, brief as it is, will stimulate thought and kindle discussion on the present position and future prospects of the ecumenical movement which is, of course, one of the most fruitful and significant trends in the life of the Christian Church today.—***Norman Victor Hope.***

REVIEWERS

DOUGLAS ROBSON CHANDLER, professor of Church History, Westminster Theological Seminary.
FRANKLIN DUNCOMBE, pastor, Bala-Cynwyd Methodist Church, Bala-Cynwyd, Pennsylvania.
WOODROW GEIER, associate editor of Adult Publications, Methodist Board of Education.
NORMAN VICTOR HOPE, professor of Church History and chairman of the Department of Church History, Princeton Theological Seminary.
FLEMING JAMES, executive secretary, Old Testament Section of the Standard Bible Committee of the International Council of Religious Education, and author of *Thirty Psalmists.*
CHARLES F. KRAFT, professor of Old Testament Interpretation, Garrett Biblical Institute.
LINDSAY B. LONGACRE, formerly professor of Old Testament Literature and Religion, Iliff School of Theology.
DAVID A. MACLENNAN, professor of Preaching and Pastoral Care, Yale Divinity School.

The Psalms and Worship

THE PSALMS, *by Elmer A. Leslie. Abingdon-Cokesbury Press, 447 pp., $5.*

Good commentaries in English on the Psalms are rare —very rare. For that reason a new commentary from a recognized scholar who has taught the Psalter for many years and is at home in the literature on the subject, is indeed welcome. This volume does not disappoint us.

Following the lead of the great German pioneer in psalm study, Hermann Gunkel, Professor Leslie divides the psalms into the types which are now pretty widely accepted: hymns, laments, etc. According to Gunkel, these types took their rise from various aspects of worship, each of which called for a distinct kind of poem marked by certain definite forms. To make these types appear more clearly, Professor Leslie has departed from the

numbered order of the psalms and has arranged them in groups according to type: Psalm Liturgies, Laments, Thanksgivings, Songs of Trust and Wisdom (I give only the main items). To his comment on all these types and their sub-types he provides brief introductions.

His method is to embody the words of each psalm in a running commentary. In so doing he uses his own fresh translation, which throws much light on his interpretation. The commentary proper naturally constitutes the chief contribution of his book. It is full, though not wordy, and is marked by that sense of leisure so necessary when one is considering the psalms. It is packed with thought, clearly written, explains what a reader would like to have explained, and presents the reflections of a deeply religious scholar.

One outstanding feature of the book is the stress that it lays upon the liturgical nature of the psalms. The author probably goes too far in trying to discover for *every* psalm in the Psalter a "life-setting in worship." Certainly a number of psalms, such as the Twenty-third and the Ninety-first, for example, give the impression—as the author himself recognizes—of having been written by an individual out of his own personal experience of God. If they were later taken over into public worship, this would not mean that they were *composed* for public worship, any more than was Lyte's "Abide with me." But he is right in associating the Psalter as a whole with worship. "The fellowship of public worship is the spiritual mother of individual religious utterance." "The religion of the psalms is communion with God *in fellowship with men*."

A minor aspect of Gunkel's treatment of the psalms is to compare them with similar poems of Babylonia and Egypt. The author takes pains to do this where such a comparison is called for, as for instance between Psalm 104 and Iknaton's hymn to the solar disc. While this is interesting, it is really unimportant to the general reader, since the religion we have in the psalms is so superior to that in non-Israelitish poems as to render the latter almost negligible.

It is inevitable that a reviewer should find in any commentary some things with which he is not in agreement. I wish that Professor Leslie had not been so strongly influenced by those brilliant, but erratic scholars, Mowinckel and Schmidt, to whom we owe much. If he had followed the more conservative Gunkel he would not have connected twenty-seven psalms with the celebration of the Hebrew New Year or assigned twenty-nine to the "Prayers of the Falsely Accused"—Schmidt's favorite child, whose very existence as a type Gunkel refuses to acknowledge. It would have been well also had he brought out explicitly in his table of contents the type of Individual Laments, which Gunkel regards as the core of the Psalter. He might well have made more clear to the reader the *forms* characteristic of the several types. At times he might have been more conservative in his handling of the text; as when he follows Schmidt in emending Psalm 27:4, altering "to inquire in His Temple" into "in the morning in His Temple." But, after all, every commentator has a right to his fair share of emendations! The same may be said of his sallies in exegesis, such as his transformation of Psalm 109 from a "fearful psalm of cursing" (Gunkel), by using Schmidt's device of putting the imprecations of verses 6-19 into the mouth of the psalmist's accusers, while the psalmist himself merely prays for vindication.

Such imperfections as these, if they be imperfections, in no way detract from the sterling value of the book as a whole. In the judgment of the present reviewer, Elmer A. Leslie has succeeded brilliantly in his major aim to make the reading of the psalms an intelligible, interesting, and inspiring experience. The "ministers, thoughtful laymen, and students" to whom he has directed it will find it a mine of teaching from which they can extract ore continuously. Scholars will regard it as an indispensable part of their apparatus for the study of the Psalter. May it gain a place also on the shelves of every pastor.—***Fleming James.***

New Annotated Bible

THE BOOK OF THE TWELVE PROPHETS: VOLUME I: AMOS, HOSEA AND MICAH, *Julius A. Bewer, ed. Harper & Bros., 80 pp., 50 cents.*

This handy and valuable booklet, a new printing of "the King James Version with Introductions and Critical Notes," is announced as "the first issue in Harper's Annotated Bible Series."

The publishers' purpose is to reprint the much-loved and time-honored version regarded by many as *the* "Holy Bible" in a form pleasing, understandable, and profitable to the average adult reader. Hence the poetry of these prophets is printed in verse form, their prose appears in paragraphs, modern punctuation is used throughout, and each biblical book is provided with topical headings and subheadings—e.g., Amos has thirty-five—to make the general meaning clear.

In addition, in order to explain "every difficult verse" there are many footnotes giving biographical data, explaining geographical terms and social customs, suggesting desirable alternative readings, supplying significant cross references, and briefly discussing important religious ideas. Each prophetic book is introduced by a three-to-four-page discussion of the life, times, and message of the prophet and outlining the contents of the book. At the beginning are three brief articles: a preface explaining matters of arrangement and the reason for dealing with the prophets in chronological order; a discussion of the historical background of the eighth-century prophets, which is rather too heavily loaded with names and dates; and an excellent description of the nature of the prophets and prophetic books.

As would be expected from a scholar of international prominence, Professor Bewer has done an excellent job. The book is very readable, clearly expounds the prophets' meaning and religious relevance, and neglects no important data. One could wish, however, that there might have been more stress laid on certain matters as, for example, Amos' flaying of religious as well as moral corruption in 2:7-8 and 9:1, the meaning of Hosea's children, and especially the climactic passage in Hosea 11:1 ff. A rather remarkable conservatism is noted in retaining much of

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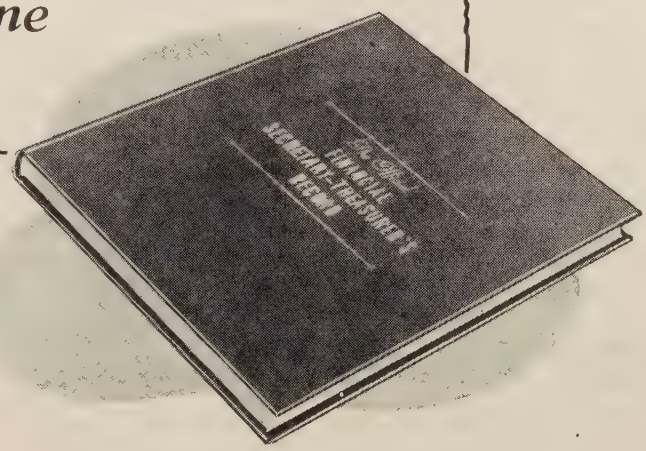

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Micah as original with this peasant prophet, for example; and surely Hosea 2:14 ff. and 14:4 ff. are later antidotes to the original Hosea's gloom regarding Israel.

Harper's is to be congratulated upon printing these eighth-century prophets as "Number 1" of the "Annotated Bible," and in selecting Dr. Bewer for this best fifty-cents-worth of Bible study anywhere available. This whole project, remarkably similar to one recently proposed and then abandoned by "Encyclopaedia Britannica," is infinitely superior to the recent "Pilgrim Edition of the Holy Bible" and will probably be comparable in quality to the excellent new "Westminster Study Edition of the Holy Bible."

But why so many new editions of King James now? As one notes footnote after footnote necessarily giving alternative readings to the many obscure passages in Hosea, he wonders whether really some of King James can ever be made understandable. Should such a new Bible as this be regarded primarily as a highly valuable, but temporary aid, until the Revised Standard Version of the Old Testament appears in 1952 and can then be similarly annotated? This question the reviewer would like to ask of such a prominent member of the Revision Committee as Dr. Bewer himself.—***Charles F. Kraft.***

Old Testament Religion

THE THEOLOGY OF THE OLD TESTAMENT, *by Otto J. Baab. Abingdon-Cokesbury Press, 287 pp., $3.50.*

Professor Baab, of Garrett Biblical Institute, is deeply distressed at the widespread neglect of the Old Testament by preachers and writers on religious subjects. He blames this, to a considerable extent, on the biblical teaching in both college and seminary that places exclusive emphasis upon critical analysis. This procedure, he says, leads to both confusion and indifference.

While he is at home in the critical methods and materials which, he thinks, have led to such disappointing results, he finds them of no service in the development of "a single theology of the Old Testament." His book is intended to remedy this situation by enabling students "to integrate information they have gathered and to view it in relation to the major theological concepts of Israel's religion." His "single theology" is established "after secondary and incidental ideas have been properly subordinated."

The student who undertakes to deal with the Old Testament as though it were substantially a single work, in which "a single theology" is to be found, soon discovers that he must resort to some plan or outline that will enable him to classify the biblical statements and to set them forth in order—that is, the order his outline demands. The Old Testament offers no ready-made outline; the student must bring his own. This is what Baab has done.

His outline is that of the traditional dogmatic theology. The familiar headings: God, Man, Sin, Salvation, supply the framework within which he organizes the Old Testament materials that he uses for his single theology. If the materials do not support his theology directly, he shows that they do so by implication, or at least, as he says, "embryonically."

This free way of treating biblical statements makes it easy to attribute to them significances that fit the theological outline. The relative ages of the documents quoted can be ignored. (Have not historical data proved fruitless for the development of a single theology?) He finds it consistent, for instance, to explain the term, "image of God," in Genesis 1, by the "help in defining the term" which is supplied in Genesis 3.

His use of the term, "the Lord," inevitably gives the impression that it had the same meaning for the ancient Hebrew that it has for the modern American. This obscures much of what the Old Testament has to say about God. For instance, in Exodus 34:7 (quoted on p. 135), the deity referred to was thought of by the Hebrews as their own peculiar and exclusive deity, and for them, there could be no other, thus indicating that they believed in the reality of the deities of other nations (Exodus 20:2, 3)—a belief which we do not hold today. Even the King James Version consistently preserves this distinction, which comes directly from the Hebrew text itself.

However, in spite of this indifference to many aspects of Old Testament study which are widely regarded as essential, the author has produced a book that is earnestly religious and Christian. His fervor appears on page after page, and it will warm the hearts of those who, with him, explore the Old Testament primarily to find anticipations and confirmations of the Christian faith in which they now live and move and have their being.—***Lindsay B. Longacre.***

Excellent Commonplaces

THE PARSON PREACHING, *by Clement F. Rogers. Macmillan Co., 130 pp., $2.*

Fortunately for each new generation of preachers, *of making many books* on homiletics *there is no end.* Unfortunately, to continue Ecclesiastes' observation, *much study* of some of them *is a weariness of the flesh.* Not so this brief but comprehensive manual on sermon-writing and sermon-delivery. It comes from the pen and long experience of the Professor Emeritus of Pastoral Theology, King's College, University of London. Eighteen publications by the author are listed; and judging by three this reviewer has read, Professor Rogers knows how to collect material, compose it, store it, and preach it.

Explicitly designed for theological students, the practical suggestions of these pages will be appreciated by every growing preacher however distant his ordination to the holy and often humiliating task. Mr. Rogers considers that most counsel by famous preachers is of little value to the student or to the pastor of the average church. Hence, he writes never "oratoriously" and always clearly for the man who needs first principles and guidance in practice.

Since "the making of sermons . . . takes more time than we think" the beginner (and the veteran, we add) is urged to "store up in memory what he finds" (in reading and in thinking), "and organize ahead for himself." When ideas come we must write them down at once. What may seem absurdly simple is the reiterated precept, "always carry a notebook with you," entering each note on

a separate sheet. But such an elementary rule many of us wish we had scrupulously observed; ideas and illustrations are fugitive and fickle!

When he deals with the composition of the sermon, Professor Rogers expounds an interesting psychology of thought. Balance and sequence of ideas are not irrelevant abstractions to the preacher intent on "getting it across" to his congregation. "See your sermon and make an outline" is basic. He gives chapter and verse for obeying "the rule of three" in sermon construction. It is doubtful that a public speaker who had read his argument would dare use more or less than three or four divisions or "heads" in a single address.

Directions for a long-term preaching plan whereby continuity and coherence may characterize preaching, are given in the chapter on "The Storage of Material." While much that is written here has the Anglican parish priest in mind, the rest of us also will find it suggestive and stimulating. Valuable indeed are the lists of specific themes commended. Indeed, Appendix III and Appendix IV contain a plan for three months ahead; the latter for sermons *three* times a week! (Evidently British laity have not forsaken church attendance as completely as we assumed.)

Methods tried at King's College in London whereby would-be preachers teach themselves how to deliver sermons, are described in the final chapter. For North American readers this may prove the least profitable, yet teachers in this field will find the discussion interesting. Since Professor Rogers retired from classroom teaching, recording machines have been introduced. Their deadly effectiveness is familiar to students of public speaking in our colleges and seminaries.

Nine appendices provide most interesting comments on related themes. The one on Hymn Singing would please the Wesleys, and might be read to a congregation by a courageous choirmaster. Appendix IX reveals the low opinion held by Mr. Rogers of the average book on preaching (including, incredibly, most of the Yale lectures). Like the volumes he criticizes, Mr. Rogers' own book repeats "the same excellent commonplaces that their readers could quite easily have told themselves." He has done it with thoroughness, incisiveness, and a high degree of readability.—***David A. MacLennan.***

The American Friends . . .

QUAKERS IN THE MODERN WORLD, *by William Wistar Comfort. Macmillan Co., 212 pp., $2.50.*

It was no passing acquaintance with Quakers nor casual effort to describe them that produced this small book. "Seventy years spent in going in and out and finding pasture in American Friends' houses" and many of these years spent in important administrative and teaching duties among them, give the author sound knowledge of his subject.

William Wistar Comfort enjoys the respect and love of his own people whose way he describes. His straightforward book will be gratefully received by many who have long wished to know the essentials of Quaker life and have not known where to find a book "of a popular nature

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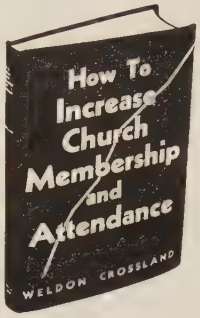

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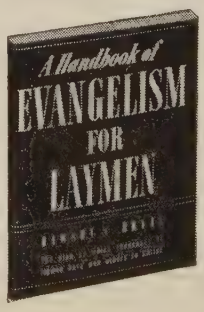

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which would observe a strictly proportional treatment" of the matter. Here, in fourteen short chapters, are just enough history, news, and anecdote to make clear who the Friends are, what they believe, and how they act.

One of the more common faults of denominational writing is a saturation with the acid (or sugar) of propaganda which limits its usefulness to a circle of readers who are either loyal or gullible. This book suffers by no such limitations. It is pleasing to see so noble a record and so deep a faith described simply and without fanfare. This calmness and objectivity supports the sincerity of the author's prophetic message.

That message is a quiet testimony addressed to intelligent searchers for a satisfying Christian faith. Quaint, eccentric and sometimes unwise ways are accepted as part of the record, and frank acknowledgment is made that some Friends have fallen short of the ideals of their founder, George Fox. However, the author offers Quaker principles to the world as a valid faith and a tested way of life good for these times.

The author finds the causes of our contemporary despair in: the failures of the laboratories of science to answer the questioning spirit; the fear, after two world wars, that "Might makes Right"; the loss, through humanistic philosophy and materialism, of a belief in life after death; and the easy acceptance of superficial pleasure-values. In the face of all these, the Friends witness to the power of the Light within, if men will be guided by it, to change the social order for good. This is a practical mysticism—"a mystical religion put to work."

The major events in early Quaker history, as they are traced in the first few pages of the book, show interesting contrasts between the Quakers of yesterday and those of today. A clear statement of their fundamental beliefs is illustrated in brief chapters on their home life, worship, citizenship, educational objectives, and concerns applied in the areas of race relations, peace, and war. The work of the American Friends' Service Committee, known the world around, is described, not in detail, but with clarifying emphases. The closing chapters of this book present an excellent balance between mysticism and activism.

There could be a wider enjoyment and a better understanding of Quaker worship in many churches. This book will give real help. The dangers of such worship, when it becomes dead silence, are frankly stated. "As was once said of an expired congregation of Quakers by an old gaffer in an English village: 'They just came here and sat and sat, and nobody never said nothing, until at last they all died, and so they gave it up.' " But the beauty and power of the Friends' meetings for worship far surpass the dangers.

By a very few footnotes and a selected bibliography the reader is directed to more materials. Busy pastors will welcome such lists of important books both for themselves and for teachers and workers in their churches.—***Douglas Robson Chandler.***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

Helps on Building

THE CHURCH BUILDER, *by Elbert M. Conover. Interdenominational Bureau of Architecture, 192 pp., $2.75.*

THE CHURCH SCHOOL AND PARISH HOUSE BUILDING, *by Elbert M. Conover. International Council of Religious Education and Interdenominational Bureau of Architecture, 93 pp., $1.50.*

The building and improvement of churches—a billion-dollar enterprise in Protestant churches in this ten-year period—comes in for sound and perspicacious going-over in this book by the Interdenominational Bureau's director. E. M. Conover, who calls Christian architecture the queen of the arts, does not stay within a regal setting, but sees to it that the modest building may claim its right to castleship, if it is planned as a thing of beauty and lasting service. And, by the way, have you thought of a log church as stately? If you haven't, better take a long peek into *The Church Builder* for some facts as unstereotyped as the format of the book.

This is not to imply that the author is giving a sudden revolutionary treatment to an agelong process. While he warns against making the church of tomorrow a cold copy of the "last half" of some departed century, he still finds the contemporary interpretation of the Norman spirit, or some other spirit, quite adaptable. But the church must serve practical, as well as traditional, purposes. That is the compass of this study of exteriors and interiors. Inspiration to prayer and praise glows through it.

Realizing that the needs of the crowd were in the mind of Jesus, the writer considers not only *where* to place the people but *when* to place them. He recognizes the trend to have two services on Sunday morning, which tends to justify a smaller sanctuary and the accompanying investment of funds in other facilities for teaching and leadership.

The architect-author resists the temptation to fill his book with chart plans, although a number are effectively reproduced. His reliance on pictures and sketches is amply evidenced. Nor does *The Church Builder* forget that the financial and promotional program is within its sphere. It devotes a chapter to this, and another to a specific time schedule for a building program.

Pastors and church boards who see the church as a center of Christian service must, when they plan, sift such details as youth center, rooms and accessories, administration, music, color selection, symbolism, furniture, and lighting. Conover's range is comprehensive, and he is alert to show what is meat and what is poison. He has a little talk with the church architect that is not too confidential to do good to the souls of the pastor and officials, too, and which is a guard against "free-for-alls."

A side light of interest is the comment on the leadership in church architecture given by church publications in recent years. A bibliography and a glossary, as well as a list of some interesting church buildings in this country, are also helpful.

What *The Church Builder* is to both the church building and the improvement program, *The Church School*

and Parish House Building is to the latter, as applied to the field which its title suggests. Inasmuch as this area is going to claim millions of the building dollars, the "think first—plan with care—provide for needs" formula is essential. There will be fewer hindsight headaches in future years if the principles of these pages are applied.

Value of the work is proved by the International Council of Religious Education's assistance, and that of many other helpers, in preparing it.—***Franklin Duncombe.***

Interior of Bala-Cynwyd Methodist Church

BOOKS briefly noted

WILLIAM LAW, *by Henri Talon. Harper & Bros., 106 pp., $2.*

A biographical sketch of William Law, an estimate of the man as a logician and wit; a study of his talents and techniques in the art of persuasion; and, an illuminating interpretation of some of the more important ideas emphasized in his mystical writings. Major attention is given to Law's gifts as a writer and his techniques in literary craftsmanship.

A HERALD OF THE EVANGELICAL REVIVAL, *by Eric W. Baker. Ryerson Press, 203 pp., $3.50.*

A scholarly evaluation of William Law's influence upon the development of English religious life and thought in the eighteenth century. Major interest is focussed upon the complicated and frequently changing relationships between Law and John Wesley. This volume will probably gain recognition as the definitive study of Law's influence on the origins of British Methodism.

THE EARLY METHODIST PEOPLE, *by Leslie F. Church. Philosophical Library, 286 pp., $4.75.*

Most accounts of the origin of British Methodism are concerned primarily with the activities of the Wesleys and the preachers who worked with them in the conduct of the Evangelical Revival. This volume is a significant contribution in the field of English Methodist history because it presents the findings of intense and fruitful research on the lives of men and women who were members of the early Methodist societies. Church describes the impact of the revival movement upon the development of their spiritual experience, group fellowship, personal conduct, and home relationships.

In concluding his impressive array of hitherto neglected facts about the early English Methodists, he says: "The witnesses agree! They were followers not of a great man, but of the Lord and Master of them all. Far from being either ideal Methodists, still less ideal Christians, they were pressing on toward the goal, and the rank and file of these early Methodists were as essential as the preachers assembled in Conference for the evangelization of England and the world."

THE FIRST ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, *by W. A. Visser 't Hooft. Harper & Bros., 271 pp., $3.50.*

This official report of the Amsterdam Assembly supplements the materials published in *Man's Disorder and God's Design* (reviewed, May, p. 26). It describes the significant events in the meetings, presents the reports of both the sections and the committees of the Assembly, summarizes the main addresses and discussions, and lists the officers and participants.

WORLD ENCOUNTER, *by Alan Walker. Ryerson Press, 160 pp., $1.*

The author, a leader of Australian Methodism and its representative at the First Assembly of the World Council of Churches, made the pilgrimage to Amsterdam in somewhat leisurely fashion, stopping often to observe Christian institutions, beliefs, and practices in various countries ranging from Australia to Czechoslovakia. His observations, as recorded in this book, reveal keen insight into the variety and multiplicity of the problems faced by Christianity in our contemporary world.

ABOVE ALL NATIONS, *edited by Devere Allen. Harper & Bros., 189 pp., $2.*

A collection of 200 stories about contemporary men and women who have found above nationalism a brotherhood that includes all mankind. These materials can be used effectively in defining a Christian counterweight against current brands of rabid nationalism.

IMPROVING YOUR CHURCH SCHOOL, *by Robert R. Powell. Abingdon-Cokesbury Press, 160 pp., $.75.*

A study manual designed for Christian workers who are interested in ways and means of improving the teaching program of the church.

THE DOCTRINE OF THE WORD, *by Joseph Sittler, Jr. Muhlenberg Press, 69 pp., $1.25.*

A re-examination of the concept of "the Word of God" as developed by leaders of the Reformation, particularly Luther; a study of the modification of this concept in later Protestant thought; and, an appeal for the restoration of a dynamic understanding of the Word of God as the central and controlling category of the Christian faith.

THE BIBLE IN THE MAKING OF MINISTERS, *by Charles R. Eberhardt. Association Press, 254 pp., $3.50.*

An appreciative estimate of the lifework of Wilbur Webster White, founder of The Biblical Seminary in New York. Dr. White's emphasis upon the idea of making the Bible central in theological education provides the unifying theme of this interesting record of the career of a master teacher.

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The Pastor's Faith and Practice

By HERBERT S. McCONNELL

The author is pastor of Charlotte Parish (Methodist), Charlotte, Tenn.

WHEN one applies for a license to preach it is understood that he has had a definite "call" to the ministry, even as the disciples of olden times. It is always felt that if a person is to be an effective minister of the gospel this call must abide. A great many persons say—and rightly so—that the same consecration applies in other fields of service. It is well when a doctor, a farmer, or a businessman feels that he is serving his fellow-men as the result of such a call from God.

But there is more involved in this than simply a call. We must "practice what we preach," as the old saying reminds us. Especially with the minister does this matter of faith and practice abide; for faith is the secret, the rational basis, the driving force in religious practice and teaching. A great many ministers find the power of the call diminishing if they do not really believe what they are preaching. When, for example, the salary presented seems not sufficient—according to world scale—their faith often begins to disappear.

Which causes us to ask: "To what and for what are we called: To receive a salary sufficient to support ourselves and our family? Or to serve the Master? It seems, sometimes, that the first answer applies today. A letter from a local church in search of a minister, sent to a seminary, reads:

"The salary will be $3,000. The parsonage . . . , etc. The church services will be . . . , etc." It ends with this most interesting query: "Can you find us the right preacher?"

That church, as many others like it, is one that needs the *right* preacher, a man called of God to tell the good news. Not that he might receive the magnificent sum of $3,000 yearly (the average salary for ministers is far below that), but that he might preach *the whole truth* for them.

One fashionable church in a large city could not keep a minister for very long at a time, despite the good salary they paid. When asked why this applied with respect to a particular minister (who had short terms wherever he went), a member of the congregation replied: "He preaches the truth and they can't take it. He shows some of those contributors how they are not obeying the law of God—in substance or in service." Praise be! Would that we had more such ministers of the gospel today. To preach the truth, the whole truth, and nothing but the truth. With such preaching, faithfully set forth, the church would come to realize that it is not for salary but for service that a minister is called.

A minister must be a "holy" man of God, we say. Ministers must also be "wholly" men of God, completely and fully dedicated to service so that wherever they are chosen to serve, men will know that they are called of God.

There are many ways in which true faith and practice can be revealed. We often hear it said of faithful laymen: "He was a Christian in the truest sense of the word." That is a high compliment—one to be coveted by all. In like manner it is often said of other sincere servants of God: "He is the most Christian minister I have ever known." When such a statement is made by one who has had wide experience and fellowship with several men of God it is a true compliment. By his everyday life, his attitudes toward others, his earnestness and sincerity in serving the Master, the minister proves true to his calling.

The real servant is one who can influence others by his life as well as by his word. As he tells the story over and over again, let every minister realize the eternal truth: "What he

does is so loud it drowns out what he *says.*"

Just here a very important word enters in. A minister is encouraged to live and to preach the word of God not as a result of his calling alone. That is first in importance, but closely tied with the call are the consecration and loyalty as practiced by those to and for whom he preaches. Surely a man of God is encouraged to carry on as he sees his teaching becoming rooted in the lives of others. Sincere, consecrated laymen can do much to help one who is weak to become a strong preacher. The layman in the local church is often the driving power of a minister's life.

When a man called of God hears the word: "Preacher, that's a fine message. You've helped me to understand better the Word today. Let's get busy on this matter of . . . ," the minister's courage and consecration are definitely bolstered. When he knows that those with whom he is working are definitely living the Word, his messages take on new life and his spirit is made stronger. It takes two to make a team.

The pastor's religious faith and practice will be strengthened by a regular attendance of his people at all services, by their fervent prayers —at church and at home—and by their sincere comments on his message.

Clergy and laity, together, must keep close fellowship with Christ so that our common faith and practice may meet the test. Let us not fall by the wayside but rather prove ourselves true to his teaching as together we walk the way of the Lord.

Meanwhile, in the ministry, let us remember that the "test of a man's religion comes when he has to shift into low gear." Like our motor cars we sometimes can ride fast along smooth highways. But there come times when we must "plod thru mud and sand" and strive earnestly that we do not "get stuck." Let us corporately strive toward a greater accomplishment of His earnest plea: *Ye shall know the truth and the truth shall make you free.* In that freedom, accomplained by the Spirit of Christ in us, we shall not walk into eternity lost and alone, but we shall enter the gates of the glorious life with Him.

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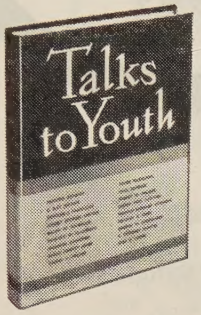

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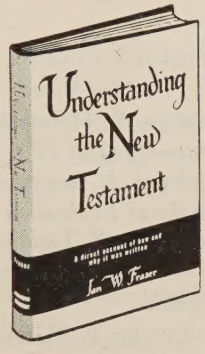

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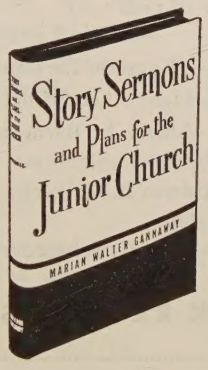

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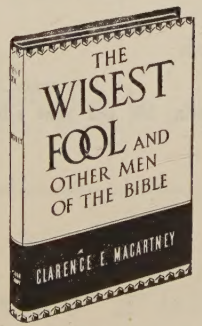

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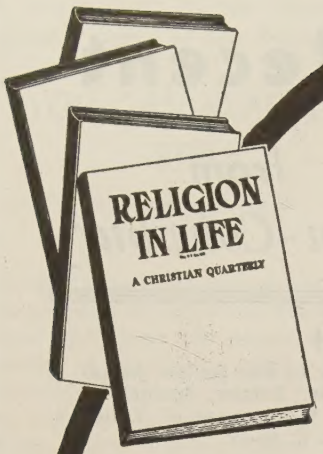

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How Green Is the Field?

DEAR SIR AND BRETHREN:

Doubtless you will recall the invitation extended to me to come to Macedonia and help the people of that section. Will you pardon me for saying that I am somewhat surprised at your expecting a man of my standing in the church to consider seriously a call on the basis of such information? . . .

First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot consider that call.

There is another important item you overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I will receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today.

The day is past when we might expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop now and lose my gain in salary would be serious.

Nor can I afford to swap "dollar for dollar" as the saying goes among the Apostles. Kindly get your good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase in salary, and I am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I might have one of the choice positions in the church. For recommendations, write to the Rev. Simon Peter, D.D., of Jerusalem. I will say that I am a first-class mixer and especially good on argumentative preaching.

If I accept the call I must stipulate the privilege of a two-months' vacation with pay and the occasional making of a lecture tour.

My lecture on "Over the Wall in a Basket" is worth two drachmas in any man's money.

The grace of the Lord Jesus be with you. Amen.

—PAUL

[This anonymous letter appeared in *motive* (March, 1949) through courtesy of the Hartford *Foundation,* publication of the Hartford Seminary Foundation. It is reprinted here with permission.]

Elective Units For Study of "Our Faith"

(1949-1950 Emphasis in the Advance)

In addition to the many things Methodists will find in their church school periodicals in support of the 1949-1950 Advance emphasis on OUR FAITH, there are a number of undated Elective Units available in pamphlet form, which may be selected for use in special classes or for special study in connection with the Advance.

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For the November monthly emphasis on GOD

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Consequences

¶ The principal thing he [Gandhi] communicated to me was the necessity of the renunciation of the world. He was at great pains to show that the fruits of action are not forbidden and that the world could be enjoyed, providing it is first renounced. This means, of course, that a man must at all times be ready to give his life for his truth. It involves a great decision, which, once made, can never be retracted. Gandhi had himself decided long ago and since then had never been afraid. Centrally, over-riding everything else, the truth was for him sovereign and identified with the idea of God. The fruits of action might be anything; but if the renunciation had first taken place, thoroughly, fully, in the heart, then the consequences, good or ill, could not affect the steadfastness of the soul.

—Vincent Sheean, in *Lead, Kindly Light*
(Random House)

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